

# THE FIELD AFAR

MARY  KNOLL



CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.  
—(LEGAL TITLE)—  
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1933

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V. Rev. James Anthony Walsh, M. Ap., Superior General

## THE FIELD AFAR

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MARYKNOLL

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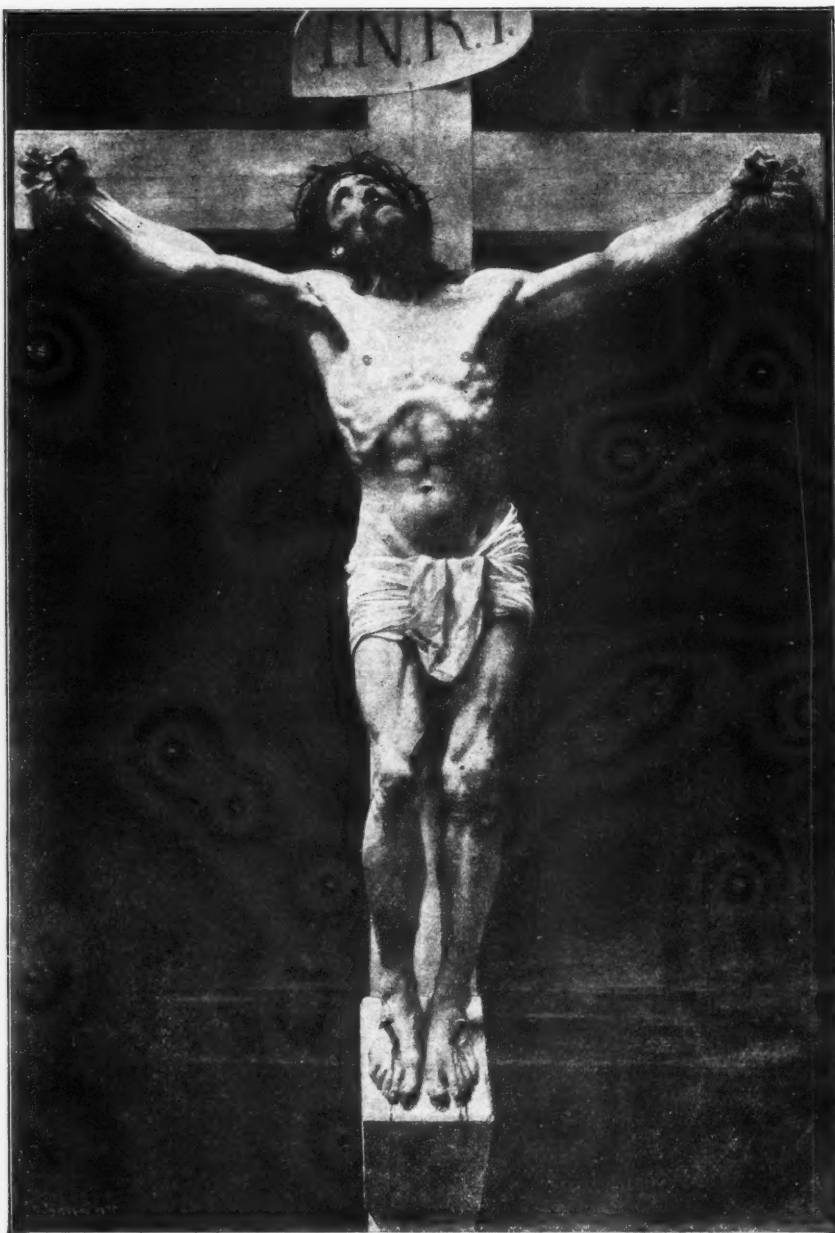
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**"I Thirst!"—St. John 19, 28**

*"This thirst," says St. Augustine, "was the thirst for our salvation." Christ died for all men, and the world has still today over a billion pagans, more than a third of all the people on this earth*





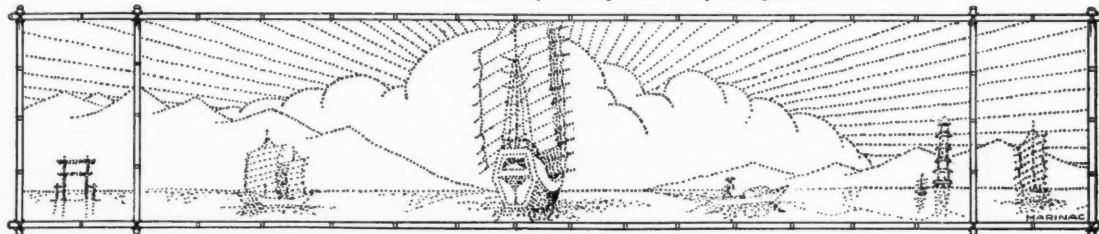
# THE FIELD AFAR

MARCH, 1933



## A Maryknoll Haven for China's Lepers

By Fr. Joseph Sweeney, M.M., of New Britain, Conn., who has been assigned by his superiors to the task of founding a Leper Asylum under the direction of Bishop Walsh of Kongmoon



CHINA has a great leper problem in a million afflicted with the disease, according to the estimate of the *Chinese Mission to Lepers*. Only two thousand of these lepers enjoy the care of institutions. They are

distributed in twelve leprosaria. In South China, where Maryknoll has three mission fields, lepers are more numerous than in other sections of the great Republic. In Africa, India, the South Sea Islands, and South America hundreds of asylums and treatment centers for leprosy exist, but in China nearly nothing has been done up to the present to cope with her problem.

The conditions there today are practically the same as those described in an article of the newspaper *Hawaiian Islands*, in 1886. *The Chinese, believing leprosy to be contagious and having an unspeakable horror of it, act with the utmost inhumanity towards those afflicted with it. Parents consign their children, and children banish their parents, to walled villages seen outside most cities in South China. These dreadful places of misery and even revolting vice are so abhorrent to many Chinese that they frequently commit suicide to avoid entering those filthy dens.*

Often the lepers of China are hated as a public nuisance, and occasionally they are killed by officials. Ordinarily, however, Chinese lepers are tolerated



AT ST. JOSEPH'S LEPER ASYLUM, ON THE ISLAND OF SHEKLUNG, SOUTH CHINA, THOSE ONLY SLIGHTLY AFFLICTED WITH THE DREAD DISEASE FORGET THEIR SUFFERINGS IN CARING FOR OTHERS NO LONGER ABLE TO WALK OR USE THEIR HANDS

outside the towns and villages, and live like the lepers of Old Testament times—outcasts of society. The Church, whose mission is first to the poor, the sick, and the outcasts, gives attention to this problem.

**IT is a glorious privilege, that of working for God, and perhaps it is yours for the asking. Pray!**

### The Island of Sheklung—

Twenty-five years ago, in South China, a priest who had been an associate of Father Damien's at Molokai founded *St. Joseph's Leper Asylum* on Sheklung Island in the East River, near Canton. This energetic individual, Father Conrady, an American citizen, studied medicine and took his degree from an American university after the age of sixty. Then, having collected funds in the United States and in Europe, he went to Canton, gathered the lepers who were living on the outskirts of the city, and put them in his new asylum. Before his death in 1914 he had grouped at *St. Joseph's Leper Colony* over seven hundred patients. This Colony is divided into two distinct settlements, one of four hundred men and the other of approximately three hundred women. The whole Colony is in charge of Father Marsigny, a Belgian of aristocratic birth, twenty-five years' mission experience, and a linguist who has made himself familiar with fourteen tongues. Three Canadian Sisters of the Congregation of the Immaculate Conception, and one native Sister supervise the women's settlement. All of these Sisters have labored at *St. Joseph's* for twenty years.

*St. Joseph's Asylum*, having more than one-third of all the lepers institutionalized in China, is crowded to full capacity. The fifteen wards, each approximately sixty-five by thirty-five feet, are furnished with board beds, makeshift lockers, and nothing else but the odds and ends belonging to these poverty-stricken people. Each ward holds nearly fifty patients. The beds

THOU WAST SLAIN, AND HAST REDEEMED US TO GOD,



THREE CANADIAN SISTERS OF THE CONGREGATION OF THE IMMACULATE CONCEPTION, AND ONE NATIVE SISTER SUPERVISE THE WOMEN'S SETTLEMENT AT THE SHEKLUNG LEPER ASYLUM. ALL OF THESE SISTERS HAVE LABORED ON THE ISLAND FOR TWENTY YEARS

are placed so close together that there is little room to walk between them. The medical care is mostly in the hands of the Sisters, who direct nursing units of the patients. The age-old treatment with chaulmoogra oil is used, but not extensively. Nothing better has been

found by the best leprologists than this oil or its derivatives; but this asylum, not being able to pay a resident doctor, must use it cautiously.

The general treatment necessary for leper patients, such as good food, fresh air, and comfortable living conditions



FATHER CONRADY, FOUNDER OF THE SHEKLUNG LEPER ASYLUM, AND SOME OF HIS PATIENTS

*Father Conrady, who had been an associate of Father Damien's at Molokai, died in 1914. He studied medicine and took his degree from an American university after the age of sixty*

similar to those which we employ in the treatment of tuberculosis, is lacking at *St. Joseph's* for need of funds; but the patients enjoy living conditions better than they had at home, or while existing miserably as outcasts, and their circumstances are as good as those of the average Chinese farmer of the region.

#### Bishop Walsh's Plans—

*St. Joseph's Asylum* takes care of the lepers of the Vicariate of Canton, but in every other mission district of the South China provinces there is need of a like institution. Bishop Walsh, head of the Maryknoll Vicariate of Kongmoon, has thousands of lepers in his district. All of the priests of this Maryknoll Mission have had some contact with the lepers near their various stations, and a certain amount of haphazard work has been done by the missionaries. However, the Bishop feels that there is urgent need of a settlement where these outcasts may be gathered. He has caused his missionaries to make a survey of the conditions of the lepers in their respective districts; and over a year ago he assigned the writer to the study of the care and treatment of leprosy, as carried out at modern settlements.

This study tour took me not only to asylums in China and to the Hawaiian Islands, the scene of Damien's labors, but also to many groups of leper beggars who live outside the towns in the Maryknoll Kongmoon Vicariate. A description of two or three of these groups may be sufficient to picture the conditions of the lepers in these districts.

#### A Leper Village—

At Sheng Yeung, in Father Bauer's mission, we came on a little group of outcasts who had clubbed together outside the town. They live in a grove of banyan and bamboo trees. Entering their little jungle, we saw not a sign of life as we penetrated by the narrow footpath which wound through the dark grove until it opened in the clearing. Here the sun shone down on eight or nine grass-roofed mud huts. Sitting around these huts and in their darkened interiors were twenty men and women lepers, nearly all in ad-

IN THY BLOOD, OUT OF EVERY TRIBE,

vanced stages of the disease and mere wrecks of human beings. Some of them had but the stumps of hands and feet. We saw ulcerated limbs, faces distorted with paralysis and great swellings of leprous tissue, ears swollen to twice or thrice their normal size, eyes half blinded by the disease, and noses which had been almost completely eaten away. These poor people recognized Father Bauer, and saluted him with the customary greeting among China's Catholics, *The Lord of Heaven protect you!*

Out of one of the houses came a woman whose face, hands, and feet were covered with great leprous sores. In her arms she carried a little baby, and, to our amazement, it was the most spotless and charming infant one would wish to see. It is interesting to note that this child, born in the leper village, had no sign of the disease, because leprosy is not inheritable. The child may grow up free of contagion, but again, because of the close continued contact—which seems to be the ordinary condition for contagion—it will very probably contract the malady of its surroundings, for it seems that children are particularly liable to infection.

Father Bauer, on his visit to Sheng Yeung, has given some few ministrations to these people; and we promised them that his work for them would be enlarged immediately with medicines obtained from Burma, which have proven to be of use there. The medicine in this Burmese form is the pulverized nut from which chaulmoogra oil is extracted, and which, unlike the oil, can be taken orally without severe gastric troubles. We told them also of Bishop Walsh's projected colony, and gave them the hope of a home there in the near future.

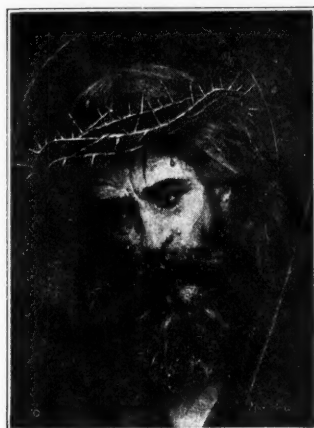
#### Cemetery Tenants—

In the nearby prefecture, where Father O'Melia's mission is located, we found one group of sixty-six lepers. These outcasts were living together in the village which they had founded north of the town of Yeungkong on the vast cemetery lands which hold centuries of Yeungkong's dead. This was the only land available for them. Here they had built their mud-brick homes, and in a nearby swamp, never used for

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graves, they had a few little rice paddies which they cultivated. During the day they went out and sat along the roadsides and footpaths leading towards the city which they could never enter. They begged a coin or a bit of food from the poor Chinese farmers going to and fro. The little donations thrown to them by no means afforded a luxurious existence, so nearly all were advancing in the disease, if for no other reason from lack of proper diet.

Dr. Dobson of the Yeungkong Presbyterian Hospital, a friend of Father



*We have thought Him as it were a leper, and as one struck by God and afflicted.—Isaiah 53, 4*

O'Melia's, visits these people once or twice a week, and administers the best modern treatment to the half of the village population who think the remedy worth taking. The doctor has also given them the materials for a few wooden shelters which, raised from the ground on sticks and screened, afford more comfortable and healthful quarters. The doctor, who is in sole charge of a large hospital, has neither time nor the funds to do more.

#### A MISSIONARY MASTERPIECE

So an able editor calls the new Maryknoll biography. You will enjoy getting acquainted with it. See the back cover.

#### Dr. Blaber—

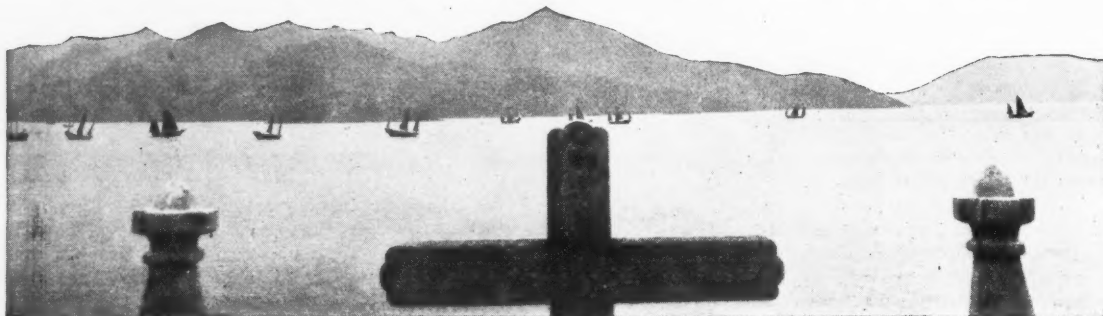
At Tungon, two hundred miles from Yeungkong, Dr. Blaber, of Brooklyn, N. Y., head of the Maryknoll Medical Mission work, showed us many interesting types of leper cases among his non-paying clientele. The doctor estimates the number of lepers in the little mountain prefecture of Tungon at two thousand; but, since his whole day was occupied with constant service to charity patients who came to his dispensary with all sorts of diseases, he was unable to specialize in this work for the lepers. He has since moved from Tungon to open a hospital in the larger prefecture of Toi San, where he hopes to supervise the medical side of our leper work.

#### The Charity of Christ Urges Us—

Along all the roadways of South China you may expect to find lepers. We have seen them throughout the region. Sometimes they go foraging as individual mendicants, sometimes in groups of five or ten. At night they find shelter for themselves in abandoned huts or in old temples. If refused alms they may make of themselves such nuisances to the populace that charity is forced from unwilling donors; the result being that, in many places, the leper is considered an outlaw as well as an outcast and his destruction causes few qualms of conscience.

So there is great need in South China for the establishment of leprosaria where these unfortunates may have a friendly roof over their heads, the constant care which their terrible affliction requires, and the consolations of a Faith which will bring to them the hope of eternal happiness in place of their present despair. This work is probably the only private charity that the Chinese government will assist. Its apologetic effect on the minds of the pagans seems to be greater than that of any other mission activity. It is incumbent, then, on our American missionaries to found as soon as possible asylums for the care of these lowest outcasts of Chinese society. The experience at *St. Joseph's Asylum* has been that practically all will enter the Church and seek the consolations of religion before their poor, disfigured bodies are laid in a leper's grave.

## *Sancian, Maryknoll's Sacred Inheritance*



IN January, 1924, Maryknoll received from the Sacred Congregation of Propaganda in Rome a letter establishing as an independent mission territory the American Society's first mission field in the Orient, and including in the new Prefecture Apostolic of Kongmoon the Island of Sancian. The letter read, in part:

In the Island of Sancian, as you well know, the great Apostle of the Indies, St. Francis Xavier, died; and consequently it is numbered among the most sacred places in Catholic missions. It is the good fortune of your mission institute to be called to take over the spiritual care of the Island above mentioned; and this Sacred Congregation, entrusting it to you as something sacred, nourishes the confidence that your Society will know how to appreciate the importance of such a sanctuary.

### **Where Xavier Died—**

The inhospitable little Island of Sancian off the coast of South China, with its few thousand undernourished peasants whose rudeness is still today a by-word on the mainland, appears, from a human standpoint, a rather inglorious stage for the close of the world's greatest trek for souls. It was to this more or less contraband meeting place of Portuguese and Chinese traders that the Apostle of the Orient came, in August, 1552. Saint Francis Xavier was



PILGRIMS TO SANCIAN INVOKE THE INTERCESSION OF THE APOSTLE OF THE ORIENT

fresh from his labors in the Indies and in Japan, where he had already accomplished enough to make him the greatest missionary since the time of the Apostles. He was now bent on the evangelization of China's teeming millions.

"How can your religion be true,

### **YOUR ADDRESS**

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since China does not know it?" had been the constant query of the Japanese; for from China all the culture and learning of Japan had been derived. So the crusader heart of Francis Xavier had set itself on this daring conquest for Christ.

But Sancian was to be Xavier's calvary, and this final conquest was to take the form of the dying of the seed. The Saint waited all the autumn in vain for the ship of the Cantonese merchant who had bargained to take him to the mainland. Towards the end of November he fell ill of a fever and lay dying in a hut open to the cold and the wind, tended only by one Chinese servant.

As Francis Xavier lay in his last illness at Sancian, deprived of all comfort save that which came from God, the face of the Christ of the crucifix in Xavier Castle in far-away Spain was wet with a bloody sweat, as if, in the agony of His devoted servant, the Master's own Agony were renewed.

On the morning of December third, 1552, as dawn was breaking, the Chinese servant noted a change in the still face of the dying man. He lit a blessed candle, and placed it between the powerless fingers. Xavier's labored breath grew slower, then ceased. It was from barren little Sancian that the final aspiration of that great heart rose to its Liege Lord.

### **The Saint's First Miracle—**

The body was buried the same day by the Chinese servant, two negro slaves, and a Portuguese. Two sacks of quicklime were poured around it;

AND I, IF I BE LIFTED UP FROM THE EARTH,



but when it was disinterred, two and a half months later, it was found to be incorrupt. From Sancian the remains of the Apostle of the Orient were taken to Malacca. Later they were transported to Goa. The body of the Saint still lies in the Church of the Bom Jesus at Goa, and is exposed for veneration every ten years, numerous miracles being wrought during these periods of exposition.

#### Years of Persecution—

Four years after the death of Francis Xavier, the Portuguese gained a foothold at Macao, and transferred their trading operations to that place, with the result that Sancian was abandoned save for its native population. It was already recognized, however, that Xavier was a saint, and the memory of his lonely death on this almost desert Island was tenderly cherished by the missionaries who followed in his footsteps, until canonization made possible the public veneration of his tomb.

In 1639, during a public pilgrimage from Macao, a stone slab was erected at the precise spot where the Apostle died. This slab now stands in the exact center of the Memorial Chapel at Sancian. The present Memorial Chapel, recently restored by Maryknoll with funds received from Bishop Dunn of New York and the late Reverend Joseph L. Cushman of the same city, was erected in 1869 by Bishop Guillemain of the Paris Foreign Mission Society. A small memorial chapel had previously been built by the Jesuits in 1700, but it had been destroyed during the persecution that broke out a few years later.

#### French Missioners—

Due to the constant persecutions, no serious evangelization of Sancian was begun until 1853, when the Paris Foreign Mission Society took over the South China Missions. A resident missionary was placed on the Island, but, following the war of 1844 between France and China, there was again a period of twenty years during which Sancian was without a priest. The saying of the Curé of Ars, that no Christian people can be left alone for a generation without reverting to paganism, was fulfilled at Sancian.

In 1904, Father Thomas, a young

French missioner burning with love for Xavier and for souls, was assigned to the Island. He expended his best energies on Sancian and slaved for his flock from 1904 to 1923. But the material was poor. The Island dwellers appear to be interested only in material things, and Christianity takes root with heart-

breaking slowness in their darkened souls. In 1924, Sancian became Maryknoll's sacred inheritance.

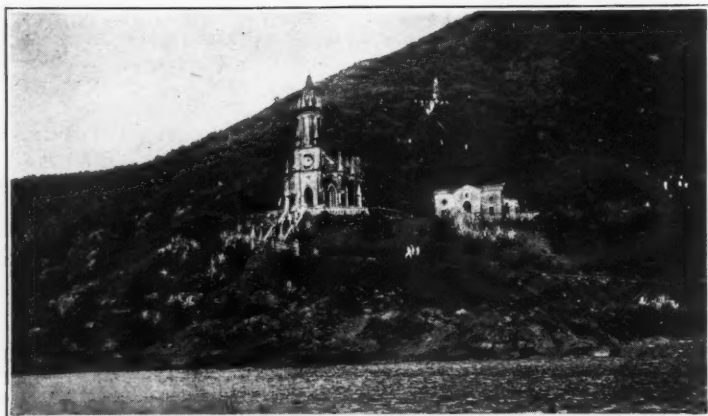
#### Maryknoll Pastors—

An incident of Maryknoll's first two years on Sancian was the capture of Fathers O'Melia and Rauschenbach by



AN ARCH IN THE SANCIAN MEMORIAL CHAPEL  
*Where this chapel stands ended the world's greatest trek for souls.*

WILL DRAW ALL THINGS TO MYSELF.



THE SANCIAN MEMORIAL CHAPEL, BUILT BY THE FRENCH MISSIONERS IN 1869, WAS RECENTLY REPAIRED BY MARYKNOLL WITH FUNDS DONATED BY BISHOP DUNN AND THE LATE REVEREND JOSEPH J. CUSHMAN OF NEW YORK CITY

*The white dots in the picture are pilgrims. Some may be seen ascending the hill behind the Shrine to the statue of St. Francis Xavier*

a notorious bandit leader. The priests enjoyed bandit hospitality for an anxious week; after which rescuing gunboats, both Chinese and American, effected their release.

On May 22, 1927, Sancian was the scene of the consecration of the Most Rev. James E. Walsh, of Cumberland, Md., Vicar Apostolic of Kongmoon, and Maryknoll's first bishop. Hundreds of pilgrims from the mainland wit-

nessed on the sea girt little Island the anointing of the first American-born bishop to be consecrated on China's soil.

For the rest the experiences of Sancian's successive Maryknoll pastors may be tersely stated in the following words of Bishop Walsh: *Baptized apostates gone back to the worship of idols; lax Christians who never go to church; and two schools, so tiny and precarious as rather to emphasize the tenuousness*



THE MOTOR BOAT CRUSADER, A GIFT FROM MONSIGNOR THILL, OF THE CATHOLIC STUDENTS' MISSION CRUSADE, HAS DONE MUCH TO MAKE THE LOT OF SANCIAN'S PASTORS LESS ISOLATED

*of what little hope we have.*

#### Where No Welcome Waited—

During his most recent visitation of Maryknolls in the Orient, Sancian was the only mission whose people extended to the Society's Superior General no welcome.

When the motor boat *Crusader*, a gift to the Maryknoll pastor of Sancian from Monsignor Thill, of the *Catholic Students' Mission Crusade*, chugged over from the mainland with the Maryknoll "Number One" and Fr. Constantine F. Burns, of Toledo, Ohio, at that time shepherd of the Sancian flock, there was nobody in sight. Fr. Burns made no comment, other than to suggest that, as the visitor would be obliged to leave early the following morning, it would be well to go directly to the Memorial Chapel.

The two priests made their way to the Shrine, only to find that vandals had broken into it and left it littered with dirt.

From the Shrine, the Maryknoll General and his guide sailed over to the mission residence. A few islanders were on the shore gathering mollusks, but they did not even raise their heads to look at the foreign priests; and, although the boat whistle was shrill and a rare interruption of the stillness of the harbor, no one appeared.

*The sun set gloriously over Sancian that evening, wrote Father Walsh. May it rise some day on a more responsive people, of whom today it must be said, "He came unto His own, and His own received Him not."*

#### Pilgrimages—

In the meanwhile Bishop Walsh and his missionaries are sparing no effort to make of Sancian a place of organized pilgrimages from the mainland. The present pastor of Sancian, one of Maryknoll's pioneer apostles, Fr. Robert J. Cairns, of Worcester, Mass., has repaired the weather-beaten Memorial Shrine and completed a dock to berth steamships.

A pilgrimage took place on last December third, the Feast of St. Francis Xavier, a large steamship bringing the pilgrims from Hong Kong. Mass was said in the Memorial Shrine; after which Bishop Walsh addressed those

present in English, and Bishop Boniface Yeung, the Auxiliary Bishop of Canton, spoke in Chinese. A relic of Saint Francis Xavier was venerated, and a Procession of the Blessed Sacrament held, after which solemn Pontifical Benediction closed the pilgrimage ceremonies.

Another large pilgrimage to Sancian Island will be organized in March, during the *Nozvena of Grace*.

#### Heaven Suffereth Violence—

And now Fr. Cairns, better known to many of our older friends as "Fr. Sandy", announces that every Friday morning at 7 o'clock, Hong Kong time, Mass will be said at Sancian's Memorial Shrine for the intentions of living and deceased Maryknoll benefactors. The tireless shepherd of Sancian asks that FIELD AFAR readers unite in the crusade for the winning of Sancian to Christ by offering a prayer for the conversion of the Island at this same time each week. In most parts of America, 7 o'clock Hong Kong time Friday morning corresponds with some time Thursday evening.

Not for always will this place of sacred memories remain a stronghold of the evil one, for out of many ardent hearts prayers are rising to storm heaven in its behalf; and for it, as for all else, there will be fulfilled in God's own time the Divine promise, *The kingdom of heaven suffereth violence and the violent bear it away*.

#### BOOKS RECEIVED

##### The Church Unconquerable—

By Owen Francis Dudley. Published by The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo. Single copy, 10¢; one hundred copies, \$7.00.

##### The Life of The Church—

By Pierre Rousselot, S.J., L. de Grandmaison, S.J., V. Huby, S.J., Alexandre Brou, and M. C. D'Arcy, S.J. This book describes the spirit of Catholicism as a force in civilization. It shows this spirit in contact with the world, and defines its place in history. It has five main divisions: New Testament Times; Classical Times; The Middle Ages; The Renaissance and the Revolution; and the Nineteenth and Twentieth Centuries. Published by The Dial Press, Inc., 152 West 13th St., New York, N. Y. Price, \$2.50.

#### Notes and Comments

**STRINGLESS** is a word which today we find in common use among our "contemporaries". Perhaps we were not the first to use it in connection with offerings; but we do know that it has given a practical idea to many, and has avoided for us embarrassments often due to designated gifts.



ON MAY 22, 1927, SANCIAN WAS THE SCENE OF THE CONSECRATION OF THE MOST REV. JAMES E. WALSH, OF CUMBERLAND, MD., VICAR APOSTOLIC OF KONGMOON, AND MARYKNOLL'S FIRST BISHOP. HE WAS THE FIRST AMERICAN-BORN BISHOP TO BE CONSECRATED ON CHINA'S SOIL.

The appointment of a Boston priest as Bishop of Alexandria, La., was a surprise to many, but not to those who knew Father Daniel F. Desmond.

Maryknoll has been visited by Fr. Desmond more than once; and the "Bishop's Room"—such as it is in our yet unfinished building—was ready for the new "Excellency" when he visited us before

leaving for his Louisiana home.

All friends will be interested to learn that Bishop Walsh's book *Father McShane of Maryknoll* has had a very fine reception. The first thousand copies went out during the Christmas holidays; and the demand since then has been steady and gratifying.

When Bishop O'Dea of Seattle uttered his last words, "God bless you all," we of Maryknoll were certainly included. Bishop O'Dea (Edward John) was a "Maryknoll Bishop"—in the sense that a Maryknoll unit exists in the city of Seattle.

The unit—a special work for the Japanese—exemplifies the apostolic zeal of Bishop O'Dea. A pioneer missionary himself who had lived to note wondrous changes in the northwestern corner of our country, Bishop O'Dea sympathized with every mission movement; and his Catholic heart prompted him to express strongly his interest in those whom narrow nationalism or race prejudice would outlaw. He saw good in all; and realized that fine souls are not the exclusive possession of any nation or of any race.

Maryknoll loses a father in the passing of Bishop O'Dea. May his priestly soul be even now with God!

More than once, in replying to friends solicitous about our financial problems during the dark period in which we all have been living, we have remarked that our daily income has shrunk to almost one-third of what it was; but so far we have been saved by the thoughtfulness of friends, who, before going to God, remembered Maryknoll in their last wills and testaments.

Some of these wills were made several years ago, others more recently; but their maturity during this period of depression has been a veritable godsend.

THAT ARE NOT OF THIS FOLD.

## Some Oriental Maryknolls



LAST SEPTEMBER, WHEN MONSIGNOR RAYMOND A. LANE, OF LAWRENCE, MASS., RETURNED AS PREFECT APOSTOLIC TO MARYKNOLL-IN-MANCHURIA

*This picture was taken at Fushun. With Msgr. Lane are (starting from the left) Bro. Benedict Barry, of New York City; a Chinese priest; Fr. Albert Murphy, of Springfield, Mass.; a Chinese priest; Fr. Francis Bridge, of Midland, Pa.; Fr. Edward Weis, of Milwaukee, Wis.; Fr. John Walsh, of Cumberland, Md.; and Bro. Peter Herrity, of Brooklyn, N. Y.*

### MONSIGNOR LANE'S FINDINGS ON REACHING HIS MANCHU MISSION CENTER

Fushun—

(Manchurian Mission)

**T**HERE have been many changes since I left this Manchu mission

field in 1929.

The seminary for native vocations to the priesthood has been completed, and shelters some forty boys.

Four Maryknoll Sisters at Fushun are training twelve postulants in view



THE MARYKNOLL WUCHOW MISSION IN KWANGSI PROVINCE, SOUTH CHINA, WHERE ALMOST ALL THE CHRISTIANS ARE RECENT CONVERTS TO THE FAITH, GIVES ITS FIRST VOCATIONS TO THE RELIGIOUS LIFE. Seated are two Native Sisters from Canton, loaned by their Superior to the Wuchow Mission, and a school teacher. The postulants (standing) were sent by Fr. Meyer, Superior of the Wuchow Mission, to Bishop Walsh's Kongmoon Novitiate, directed by Maryknoll Sisters

THEM ALSO I MUST BRING,

of a native sisterhood, and eight more Chinese girls will soon be added to the little group of candidates.

Several new buildings are being erected, which will permit the opening of catechumenates for both men and women, and provide for orphanages, a catechist school, and a further development of our industrial school.

Fr. Murrett has already begun the organization of the Japanese parish in Fushun. The authorities here have gladly given us the use of the conference room in the public library for Sunday Mass; but arrangements are being made to rent a large house for a year, and we hope later to secure a piece of land for the buildings of the Japanese parish. Much interest has already been shown among the Japanese; and plans are under way for the opening of a kindergarten for Japanese children next year, under the direction of the Maryknoll Sisters.

Ordinarily it is inadvisable to send new missionaries to the interior until they have had at least a year of language study at the Center. This autumn, however, conditions have made it necessary to assign most of our tyros to more or less distant outposts almost immediately after their arrival on the field.

It is an ill wind that blows no good! The disturbed conditions here have brought the Church to the forefront as a conservative institution, which is concerned only with the salvation of souls and the alleviation of physical distress. As a result we have three times as many catechumens as at any other period in the history of Maryknoll activity in Manchuria.

### BRO. BENEDICT "WALKS ON AIR"

Fushun—

(Manchurian Mission)

**T**HANKS to the kindness of the Catholic Medical Mission Board, we have received three very fine cases of medical supplies for our dispensary and hospital work, which made us feel as if we were "walking on air". The supplies are by far the best we have ever received since the start of our medical work.

We shared some with the Sisters, and the balance went to our little hospital, where they were badly needed.



The hospital work progresses nicely; it is costly, but God always seems to provide, and we are able to keep going. We find the hospital an avenue to souls.

Friends remember us occasionally, in spite of the depression; and we were encouraged recently by a generous gift from a benefactor in South Gardner, Mass., who has done much to make possible our medical mission efforts here at Fushun.

#### FR. PARDY WRITES OF TWO WELLS

Saiho—

(Korean Mission)

IN Korea the well is still an essential part of community life. At home the song about the *Old Oaken Bucket*, and years of desuetude have removed its unpleasant aspects; here its mention causes no tear of regret to well intrusively in the Korean's eye, for to him it is still a commonplace. Every Korean village has its well. And water carrying is a daily task, as there is no running water in the grass roofed homes.

Three or four times a day, women with large stone water pots perched on their heads plod stolidly back and forth from the village well. There they often beat their wash, or rest from their household duties to exchange a friendly word. It is not an uncommon sight to see a youngster strapped to its mother's back or trailing at her heels as she goes for water, thus getting an early initiation in this daily procession.

At Saiho, the Central Mission House in Korea, there is a well whose praise is sung, not for its moss-covered bucket, but for its crystal water that attracts peasants from far and near to draw their supply. Throughout the whole day, women make their way to and from this well.

The sight of these women going and coming recalls the scene of another well, a woman, and a thirsty Traveler, in the Holy Land of yesteryears. The well was Jacob's; the woman, a Samaritan; the Traveler, Our Blessed Lord. Many of these Korean women, perhaps, are not unlike that Samaritan woman. They know not Christ, but, like her, they fain would draw of an everlasting water which would relieve

#### TILL TWO IN THE MORNING

A reviewer found the new book so engrossing that he gladly sacrificed his night's rest for it.

See the back cover.

them of their tiresome task. *Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst forever. But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting.*



THE CLOSE OF SUNDAY MASS AT PENG YANG, THE MOST IMPORTANT CITY OF MARYKNOLL IN KOREA. A NOVITIATE FOR VOCATIONS TO A NATIVE SISTERHOOD HAS RECENTLY BEEN OPENED AT PENG YANG, UNDER THE DIRECTION OF MARYKNOLL SISTERS

Our Blessed Lord Himself addressed these words to the woman at the well; He now addresses them to the Korean women through His missionaries. For

**TO CLUBS or circles of friends we offer *The Field Afar* at the rate of six subscriptions for five dollars.**

just about fifty yards up the slope from the well is a large house, over one section of which is a cross which marks the chapel, His dwelling place. This is the source whence flows the living and everlasting water; and, seated there on His Tabernacle Throne, Jesus thirsts for the souls of these Korean women, just as, centuries ago, He thirsted for the soul of the Samaritan.

#### FR. "SANDY" CAIRNS ADDRESSES A LETTER TO FIELD AFAR READERS

Sancian Island—

(Kongmoon Vicariate)

DEAR FIELD AFAR Readers:

Did you ever get into a new house, empty, absolutely bare, without a stick of furniture in it? I did, today; but this house on Sancian Island is not just an ordinary house, it's the House of God. The workmen are putting the finishing touches to the woodwork, painting the walls white, and washing with acid the stone around the doorway.

This empty House of God is more even than an ordinary church, for in the center is an empty tomb marking the place where once lay the body of St. Francis Xavier. Bishop Dunn and the late Fr. Cushman took pity on us when they were here a few years ago, and paid for reroofing and repairing the Shrine.

We can have an altar erected to suit the pocketbook of the donor. For a hundred dollars we can have a fairly presentable altar; for twice that amount a more elaborate one; and for three hundred we can erect a high altar that will be worthy of the beautiful Shrine of St. Francis Xavier. A teak wood vestment case, statues, stations of the cross, vestments, candelabra, missals, albs, and altar linens afford opportunities for lovers of St. Francis Xavier to show him how deep is their love. We could repair the outside statue on the hill for seventy-five dollars. The following homely item, so prosaic, is withal most necessary: A caretaker-catechist, at fifteen dollars a month, with his cook-companion, at five dollars a month.

"Love is measured by sacrifice." How much do I love God and His great missionary, St. Francis Xavier?

—The Custodian of the Sanctuary.

AND THEY SHALL HEAR MY VOICE

## Training Laborers for the Great Harvest



**T**HE habit does not make the monk; nor does it necessarily change the heart of a young aspirant to the apostolate, but certainly it changes his appearance; and, when clothed for the first time in the garb of the Church, his face invariably reflects the joy of his soul.

Twenty-one students were clothed during the past semester; each in turn reciting the accustomed prayer: *The Lord is the portion of my inheritance and of my cup. Thou, O Lord, wilt restore my inheritance to me.* Their prayer—and ours for them—is that the spirit of Christ may become their treasure, and that they may drink of the Chalice to the bitter dregs if asked.

### Priest Visitors—

**P**RIEST visitors, whose names adorn late pages of our register, represent the diocesan clergy, Franciscans, Dominicans, the Precious Blood Congregation, Sulpicians, and Paulists.

We like to see them all, and to feel the strength of our Catholic bond.

### Rome Ordinations—

**T**WO more were added to the Maryknoll Priest Roster when Fr. Leo Melancon, of Fall River, Mass., and Fr. Arthur Kiernan, of Cortland, N. Y., were ordained at Rome last December.

Fr. Kiernan is a brother of Fr. Thomas V. Kiernan, Maryknoll missionary in Kwangsi. The two new priests will continue their studies in Rome for the present.

### A Golden Opportunity—

**T**HE "Novitiate" meant little to students and Brothers at Maryknoll while the term was confined to a group of aspirant Sisters, whose life seemed remote enough. But now on the compound we



TWENTY-ONE MARYKNOLL STUDENTS WERE CLOTHED DURING THE PAST SEMESTER WITH THE GARB OF THE CHURCH. OUR PRAYER FOR THEM IS THAT THE SPIRIT OF CHRIST MAY BECOME THEIR TREASURE, AND THAT THEY MAY DRINK OF HIS CHALICE TO THE BITTER DREGS IF ASKED

have a score and more of young men who entered on their probation last September, and are earnestly striving to make of this year (that follows their philosophy course, and precedes their study

of theology) a truly spiritual year—free from preoccupations, and devoted to the strengthening of foundations on which they hope to build a genuinely apostolic life.

They have their own home—it was once a barn—and their own separate refectory, their separate recreations, exercises, and periods of manual labor. Occasionally they mingle with their less favored brethren, that they may know the better those with whom they have cast their lot to work for Christ and souls.

They should be a merry group; because they have the golden opportunity, though of adult growth, to be as the little ones whom Christ loves.

### A Formal Disputation—

**A**T Maryknoll the Feast of Saint Thomas is always marked by a formal Disputation, which is held in the Seminary Library before the Faculty and the Student Body.

The Superior General presides, when at Maryknoll; and the Dominican robes of Fathers McHugh and Callan give atmosphere to the occasion.

### The Shoe "Infirmary"—

**T**HE shoe repairing department is now installed in quarters at the Field Afar Building, under the direction of a Brother who devotes half his time to this work.

All the ailing shoes on the compound pass through the shoe "infirmary", which has achieved a twenty-five per cent saving in the cost of this work. The director of the mammoth Sing Sing shoe repairing department has given many valuable suggestions.

### The Garage Yawns—

**W**ITH the transfer of our shipping room from the garage which it has occupied for the past six or seven years, and by the withdrawal of the Sisters' own

**A**SPIRANTS to Maryknoll's Major Seminary should have had six years of Latin and at least three years of Greek, with the usual college course.

Candidates for the Maryknoll Preparatory Colleges should have received certificates of entry to a high school.

Address inquiries to:

The V. Rev. Rector,  
Maryknoll, N. Y.

AND THERE SHALL BE ONE FOLD

conveyances, we found ourselves with garage space to spare. We were tempted to move into the empty spaces a couple of one-cylinder, bleary-eyed antiques, but we feared that our less disreputable moveabouts would resent their company.

Several cars have been dropped at our doorstep since old Lizzie rattled up to it fifteen years ago. Lizzie's remains are now under hundreds of tin cans, but we respect her memory.

She was practically the first and only car that was cranked and driven by the Maryknoll *Number One*, who has never had the heart to drive since Lizzie departed for the dump. And, on two of these famous drives from the railroad

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*Write for particulars to:  
The Field Afar  
Maryknoll, N. Y.*

station at a village called Millwood to the Maryknoll entrance, the chauffeur's companion was the Rev. Dr. Phelan, Maryknoll Professor of History for the past twenty years.

Dr. Phelan recalls today the thrill of these drives up a tortuous hill, that met itself coming back, the panting run that followed, the hurdles, and the occasional death of the engine, which fortunately could be brought back to life by a crank. Now, alas, several of the brave Lizzie's successors share her tin-lined grave.

So, the garage is yawning for an occupant—sturdy, though poor.

#### BOOK RECEIVED

##### Dragon Treasure—

By Adolph Paschang. A lively story for boys and girls about modern China, written by one of Maryknoll's pioneer missionaries. Published by Longmans, Green and Co., 55 Fifth Ave., New York, N. Y. Price, \$2.00.



BETWEEN CLASSES AT THE HOME KNOLL SEMINARY

*The white habit of the sons of St. Dominic seems to "belong" at Maryknoll, where for the past twenty years Fathers John McHugh, O.P., and Charles Callan, O.P., have been conducting classes in Theology, Philosophy, and Sacred Scripture. Our Dominican professors drive over to the Knoll from Hawthorne, where, in 1911, the Maryknoll founders opened their first house*

**AND ONE SHEPHERD.**

## THE FIELD AFAR

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD



**L**ENT ahead! How many Lents have you passed? How many more are left to you? Dust to dust.

Mother Church reminds us that life is short. The passing of relatives and friends does likewise. Fortunate are those who heed the warning and are ever ready for the summons. May we all keep this Lent well!

**If any man will follow Me, let him deny himself, and take up his cross, and follow Me.**

**T**HE Paulist Fathers have observed the Diamond Jubilee of their institute—the *Missionary Society of St. Paul the Apostle*—and we of Maryknoll were glad to share in their rejoicing.

The Paulists are devoted professedly to home missions, and Maryknoll to the foreign field; but in the view of Paulist and of Maryknoller there is but one mission—and that is of Christ to the world.



**THE Novena of Grace** will be conducted on **SANCIAN ISLAND** (where the great Apostle of the Orient died), and in all Maryknoll houses, from March fourth to March twelfth.

Numerous and extraordinary favors have been secured during this Novena, and Maryknoll desires all its friends to share in these graces.

We ask also a special remembrance of **SANCIAN**, where the shepherd of souls is now **Fr. Robert J. Cairns, of Worcester, Mass.** Prayer is the only available means of turning some of this pioneer Maryknoller's crosses into consolations.

It was a Paulist Father, the late Father Elliott, who, several years before Maryknoll was founded, urged Father Walsh to start a foreign mission Seminary; and Father Walsh has often alluded to the early mission experiences of the Paulist Fathers in Texas and elsewhere as a strong inspiration in his own career.

In their relations with the sons of Father Hecker, Maryknollers have invariably found a fraternal spirit, cordial welcome, and strong encouragement. We congratulate the Paulist Fathers most sincerely on the attainment of their Seventy-fifth, and on the accomplishment that has been registered during these years—results that in spite of, and doubtless because of, many trials have accumulated to an enviable record of labors for Christ.

May the Paulist foundations sink deep, and rise to even greater heights!

**For whosoever will save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel, shall save it.**

**M**ARCH brings us the thought of Mary, in the Annunciation to the Immaculate One, whose fiat brought down the Savior of mankind; of Joseph, the patron of purity, and almoner for the Family at Nazareth; and of Ireland's Apostle, St. Patrick—always an inspiration to zealous missionaries.

**For what shall it profit a man, if he gain the whole world, and suffer the loss of his own soul?**

**S**ANCIAN ISLAND is coming out of its obscurity. Lovers of Saint Francis Xavier are familiar enough with its existence, and with the fact that this great Apostle of the Far East died on its shore; but to many Catholics, even within a reasonable sailing distance of the little Island, the name has meant little or nothing.

Now, with regular pilgrimages from Hong Kong and Macao, the precious Shrine of the Church's greatest apostle of modern times will be spoken of more commonly, and will attract many to visit the hallowed spot. Perhaps some day—it may be soon—there will be a Eucharistic Congress in one of the Port Cities of Eastern Asia, and we may hope that then surely there will be organized a pilgrimage to Sancier.

**W**E know that among our readers there are many representatives of the medical profession; and we need hardly urge them to read in this issue Fr. Rauschenbach's article about the *Maryknoll Sunning Hospital*.

FOR THE SON OF MAN IS COME



A brave young physician, American born, has endured many trials, including that of being neglected, to make possible this hospital. He will stand by it until it is on its feet, with some one—preferably a Western-trained native physician—to follow him. Give Doctor Blaber a thought; and more than this if you can.

**For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in.**

ELSEWHERE in this issue will be found an article on a projected *Leper Asylum* in South China. The article is written by Fr. Joseph Sweeney, of New Britain, Conn., who has been definitely assigned by his superiors to the task of founding this Asylum under the direction of Bishop Walsh of Kongmoon.

"A terrible task," some will say; but, to one who works out of love for Christ and souls, such a task can—as we believe it will—become a sweet yoke and a light burden.

**Then shall the just answer Him, saying: Lord, when did we see Thee hungry and fed thee; thirsty and gave Thee drink?**

WHAT shall we say of Maryknoll-in-Manchuria? A word of thanks that so far no one of our apostolic sons at work in that troubled sector has been violently removed from this earth by a bullet, stray or purposely directed.

Of the political situation we do not judge. The missionary must be all to all—adapting himself to those under whose protection he performs his daily tasks for God and souls. Maryknoll missionaries whose districts happen to be under the control of the Japanese Government have always felt secure—until recently—and even yet are conscious of the anxiety on



MICHELANGELO'S REPRESENTATION OF *LA PIETA*, ST. PETER'S, ROME

THERE seems in her countenance a musing sadness, warm with hope and touched with motherly admiration, as if her mother's comprehension were wider than the divine enthusiasms which had brought Him nobly to His death. All that was accomplished, all He had suffered—the love that was measured on the Cross—she understood.

And in the calm of that final moment, she began to love Him anew. He had been so strong, so gentle, a burning sacrifice for the salvation of men. But with His life spent He is given back to her, alone: He is dependent once more on the support of her love. His mission over, He is but a Son again.

The last hour on Calvary was like the first hour at Bethlehem—for him and for her.

J. M. D.

the part of government authorities to guard them safely.

MANY reports that entered the sanctum of Horace Greeley were declared by him to be important, if true. Were he living today, he would probably change that comment to true, but not important. The proper estimate of us and our activities was pronounced by an American humorist in the profound remark, *What of it?*

This is the answer to most of

the current criticisms of the Church, including those dealing with the sending abroad of missionary disturbers. It is incontestable that they are disturbing certain things—such as ignorance, immorality, injustice, sickness, and starvation. But, after all, why not? That is to say, *What of it?*

**And the King answerings shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.**

TO SAVE THAT WHICH WAS LOST.

# How the Sunning "Hole in the Ground"

By Fr. Otto A. Rauschenbach, M.M., of St. Mary's, Mar.



the distant hope of some day opening a mission there.

The plot of land was small. As a matter of fact, it was not land at all, but a fish pond—a mere "hole in the ground". It might even seem that the good Father had been "let in for something", a victim of a real estate swindle. But, if the land was small, the price too was small, a bare fifty dollars. Some even say that it was an outright gift, and the fifty dol-



ASK any of your Chinese friends in the States where they hail from, and almost invariably they will say "Sunning". Sunning City and

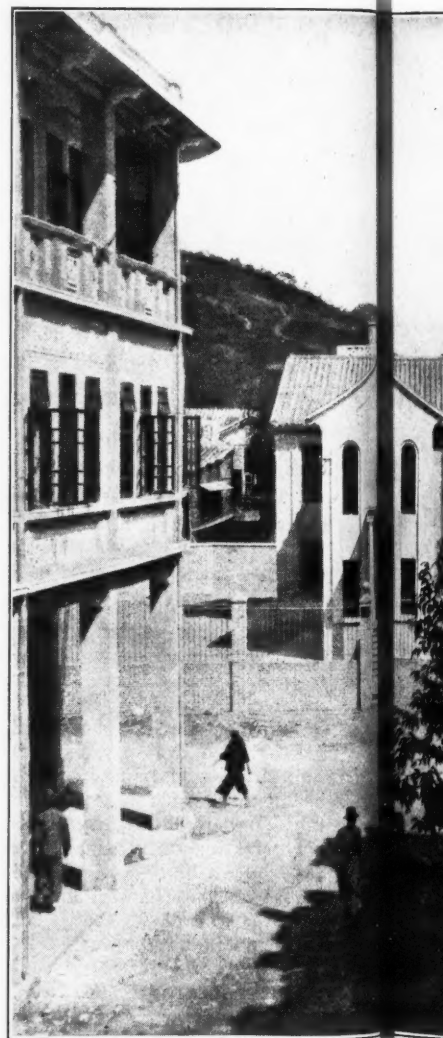
Sunning district are in the heart of the Vicariate of Kongmoon, Maryknoll's first field of labor in South China. Through force of circumstances, what should have been our first care has, on the contrary, been the last of our territories to be staffed. Let us hope

that the Gospel maxim will be borne out in the fruits of the harvest, and that this last will be first.

Thirty years ago or more, before Maryknoll had been thought of and before the first glimmerings of mission interest had dawned in America, some pioneer French missionary, laboring singly at the almost impossible task of caring for a vast district which even now with ten missionaries is imperfectly staffed, grasped the opportunity of acquiring a piece of land near Sunning City, with



THE SUNNING "HOLE IN THE GROUND"



THE HOSPITAL WHICH PLACED THE

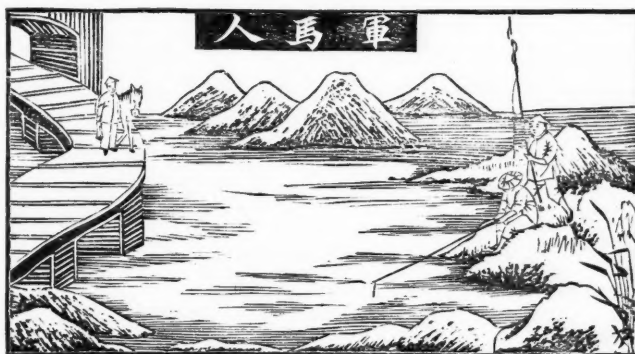
# "e (und" Became a Catholic Hospital

f St. Mo., Maryknoll pastor in Sunning City, South China

lars was an afterthought, to avoid complications with a government which desires to annul all land gifts. Be that as it may, the pond lay stagnant for a quarter of a century. The only interest taken in it was by the neighbors, who used it as a common dumping grounds for all sorts of rubbish.

## Prosperity in Sunning—

In the dispensations of Providence a time came when, the



pressing needs of newly baptized Christians having been reasonably met, the attention of the Maryknoll Kongmoon missionaries was turned to the pagan horde of Sunning. A musty property deed was resurrected, and a priest sent to look over the possibilities of utilizing the land for the start of a small mission. As is usually the case, the first signs of activity on the part of the mission were hailed by a storm of protests from squatters, government officials, and disgruntled relatives of the original owner, all bent on thwarting the efforts of the mission. If ever

prospects for the success of a mission looked black, the outlook for the future of Sunning might well have been called Stygian.

Before you can appreciate conditions in Sunning, you must remember that practically seventy-five per cent of the families in the district have fathers or big brothers in America. Sunning lives by American gold, even though it has such insignificant sources as the nickels and dimes and pennies that trickle across the counters of the American Chinese laundrymen. Prosperity in America, following close on the heels of the late war,



WHICH PLACED THE FISH POND



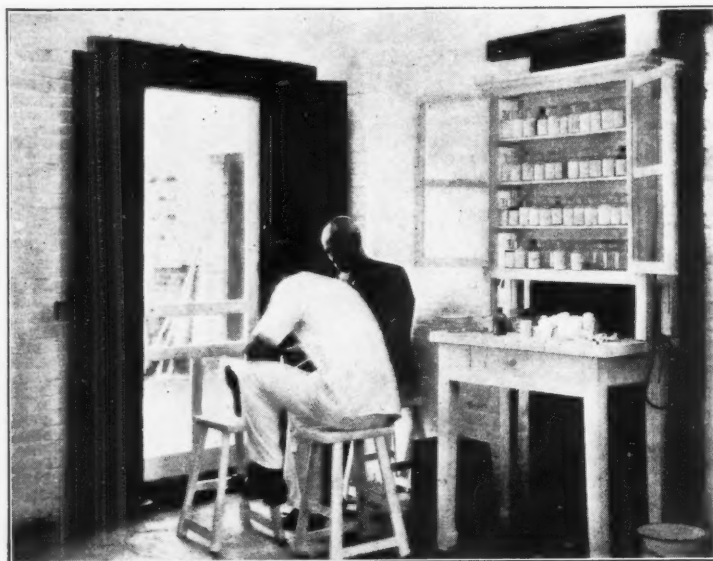
DR. BLABER IN THE SUNNING OPERATING ROOM



DR. BLABER, OF BROOKLYN, N. Y., THE FIRST AMERICAN CATHOLIC DOCTOR TO WORK WITH THE MARYKNOLL MISSIONERS IN THE ORIENT, IS TRAINING IN WESTERN MEDICINE SOME PROMISING CHINESE ASSISTANTS

spelt consequent prosperity in Sunning; and, with the growth of the city, the mission's "hole in the ground" found itself at the intersection of two of the city's main

streets, and had jumped in value from \$50 to \$5,000. It was not surprising, then, that it excited the desires of neighbors and grasping officials. But even officialdom



DR. BLABER GIVES FIRST AID TO AN ULCERATED LEG  
*Ulcers are very prevalent in the subtropical climate of South China, and are often much aggravated by the weird "remedies" of native doctors*

and the "powers that be" in China today must bow before the inflexible ruling of Divine Providence, though in the words of Bishop Walsh, "It took two years, four priests, one consul, a half dozen catechists, much money, plenty of trouble, and all sorts of prayers. . . ."

One by one the opposition dropped off; the "hole in the ground" was filled up; and slowly a small, but sturdy, reinforced concrete building pushed forth from what was once the slimy ooze of a fish pond.

#### The Hospital Project—

The question then was what form of mission activity should be engaged in in this the largest and most prosperous city of the Vicariate. Protestants (four denominations) have been running in full swing there for several decades, conducting schools for girls and boys, clubs, social halls, and what-nots, with invested interests mounting into hundreds of thousands of Chinese dollars. What could the Catholic Church venture there, unless to "lose face" for the mission?

Even before the building was available a solution was at hand; the Vicariate had a first-class American surgeon in the mountainous district of Tungon, hiding his light under a bushel. Under his direction it would be possible to start a *hospital*! True, it would be a tiny affair, a matter of twenty beds! but it would be the first foreign hospital in Sunning City, for, strangely enough, this is the one activity that had not been tried by our Protestant neighbors. Here, too, the value of foreign medicine and the necessity of hospitalization would be realized; it might even prove possible to gather some support from the patients themselves. Later, if the venture was a success and the financial situation warranted it, it might be followed up with a large, modern, first-class hospital, with the Maryknoll Sisters in charge. Who could tell what an opening would there-

COME TO ME, ALL YOU THAT LABOR AND ARE



by be made? For the start we shall have a small chapel and house on the second floor, and, on the first floor, a miniature hospital which includes a dispensary, an operating room (for major and minor operations), a laboratory, a pharmacy, and two wards. It will be hard going at first, but later we hope to have the assistance of one or more nursing Brothers, and certainly we must train a group of Chinese assistants.

Dr. Blaber will be equal to the task. He has proved his mettle

#### THE BIGGEST DOLLAR'S WORTH

This is what critics are saying of the new Maryknoll biography. It is as substantial and attractive as it is well written. See the back cover.

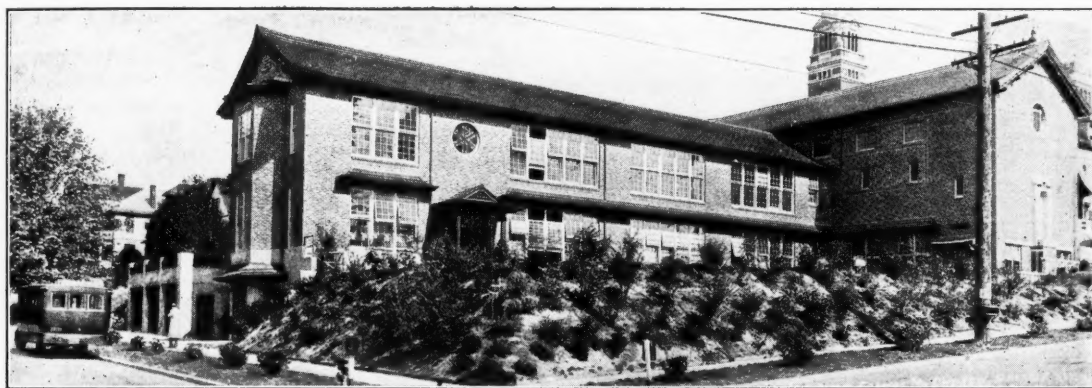
these people the mission Church of today has found educational activity the most fruitful method of evangelization.

Two-thirds of our Japanese schoolchildren become Catholics before they graduate. Others join the Church at a later period. But,

These same children are, furthermore, the chief means by which the older folks become interested in the Church.

"Those of my children who attend the Maryknoll School," says Mr. Yamanuchi, "are so different from my other youngsters who go elsewhere that I could not fail to notice it.

"My children who attend the Catholic School are more obedient, and willing to deny themselves. They speak of spiritual



THE DEVELOPMENT OF THE MARYKNOLL MISSION FOR JAPANESE IN SEATTLE HAS BEEN SUCH THAT THE BUILDING OF AN ADEQUATE CHURCH AND SCHOOL COULD NOT LONGER BE DEFERRED. MARYKNOLL'S WORK FOR THE JAPANESE OF HIS EPISCOPAL CITY WAS FOLLOWED WITH KEEN INTEREST AND PATERNAL SOLICITUDE BY THE LATE BISHOP O'DEA

by two almost impossible years in the interior at Tungon, where he has lacked almost every essential for carrying on foreign medical work, and yet has patiently persevered, hoping for a better day. Not indeed for ideal conditions, which no man looks for on the missions, but for a day when we shall at least have the essentials for medical work as it should be carried on if it is to be undertaken at all.

#### Schoolchildren of Maryknoll-in-Seattle

THE school has been the center through which the Maryknoll Seattle Mission for Japanese has developed; and this is hardly surprising, since in the homeland of

whether these children actually become Catholics or not, they are well grounded in the teachings and principles of the Faith, and have a great influence for good in their homes and community.

#### PERPETUAL ASSOCIATES

**FIFTY** dollars, paid within two years (fifty cents a week will accomplish this), secures a paid up Maryknoll insurance of the spiritual order—including a life subscription to THE FIELD AFAR.

things, and ideals that are new to me. I wondered why my little daughter Agnes denied herself food and water until late every Sunday. When she told me that she must do so in order to receive Holy Communion, I wanted to understand more about it. So it was with a number of things the little ones did and said. When I questioned them, their answers only partly satisfied me.

"Finally I decided to go and talk with the Father. He gave me books, papers, and pamphlets, and was most patient in explaining the doctrine. Some day I may also become a Catholic."

So it has been with most of the Japanese adults who have entered the Church in Seattle; they have been led to Christ by their children.

**BURDENED, AND I WILL REFRESH YOU.**



## A BOY WHO LIVED IN A CASTLE

*By the Most Rev. James E. Walsh, M. M.,  
Vicar Apostolic of the Maryknoll Kong-  
moon Mission in South China*



HE smiling valleys of Navarre were cloaked in a light snowfall as Madeline sought her favorite nook in a window of the lofty Castle of Jassu. She had given up the attempt to take a siesta. Ever since her return home on the previous day her mind had

been preoccupied by the impending of an announcement, to her at least of major importance, which she had resolved to make to the family. She felt that strength and courage would come to her from the contemplation of the far-flung panorama familiar to her from childhood, and now more ardently loved in the knowledge that soon she would see it no more.

To her surprise she found her corner already preempted. Fourteen year old brothers were seldom discovered dreamily quiescent on a bench, even in sixteenth century Navarre.

"Well, my young philosopher," said Madeline, taking a seat beside the family's youngest member, "what has made you so quiet all of a sudden? I am glad your poor pony is getting a rest for once, anyhow. Well, it's nice to be young. I wish I were fourteen again, instead of being grown up and having

to go and live in that silly old court. You'd be surprised, Francis. The people are nice, but the life is so false. Everything is ceremony and fussing—and nobody really enjoys it. From the Queen down we are all kept busy saying things we don't mean, and doing things we don't see any sense in. It's all show. I'm sick of it."

"Well, Madeline, that's funny," replied the boy slowly, "I was just sort of thinking the same thing in a way, not about you, but about things in general. I've often thought I'd like to go to court and see if I could amount to something there. And I often think it would be nice to be a soldier like Michael and John, and fight for Navarre. But sometimes I wonder what the use of it is, after all. And sometimes I think it's better to be a priest like Father Netto and say Mass and try to help lots of people, or something like that." He stopped, surprised, even a trifle embarrassed, at having said so much.

"Why, Francis, are you serious?"

"I don't know; I was just kind of thinking like that," he replied, resuming the small boy's guard against anything approaching heart to heart confidences.

"Francis," said Madeline with a sudden resolve, "I'm going to tell you something—maybe it's right to tell you first, on account of your beautiful name. It is the name of the little poor man of Assisi. Well, I am going to be one of his daughters. That's why I came home. I am not going back to court. I am going to join the Poor Clares in Gandia. Isn't that wonderful?"



"Yes, it is, Madeline," at once replied the boy. "It's much better than going to court. Living in God's house is the best of all. I'm glad."

She looked at the suddenly eager young face. The boy was old enough to know what a vocation was. That innocent little heart had experienced nothing but the sheltered life of the Castle, and in its chapel had passed the happiest moments it had known. What wonder if the dew of divine grace had found there also a fruitful soil? The interested look of the boy impressed Madeline, but she did not wish to venture a direct question.

She waited for a few moments and then, as Francis did not express himself further, she rose, saying, "I think it's about time for mother to wake up from her siesta, and I want to go and tell her my news. You say a prayer for me, Francis, and I'll pray for you. May God direct us both."

The lady of the Castle was up and hustling about her household duties when Madeline found her, nor was she greatly surprised to learn from her daughter's lips the story of her vocation. "God be praised, my daughter, for this great grace," was the way she greeted the announcement. "It is the greatest honor that could come to our house. Far better than for you to serve at an earthly court. To think that God has chosen one of my own for His service. I give you to Him free-

TAKE UP MY YOKE UPON YOU

ly. May He be forever blessed."

"And mother," added Madeline, relieved and elated to the point of immediate self-forgetfulness by this consoling, even though fully expected, answer, "I may be wrong and perhaps I ought not to mention it, but I have an idea that Francis may also have a vocation. Just now we were talking. . . ."

"Did he say so?"

"No," replied Madeline, "he only acted as if his thoughts were drifting that way."

"What did he say?"

"It wasn't the words on his lips, it was the light in his eyes. We were speaking of the religious life. Of course, it's too soon to tell. I just thought I'd mention it to you."

"Well," replied the mother, "we have sometimes thought Francis might be a priest. That would be the final summit of my happiness. In fact, I have been rather hoping for it—at least in my dreams and prayers. If he shows the inclination when the time comes, I will make any sacrifice to provide for him. Don't worry, Madeline. Only pray that God will make us worthy of these great blessings."

\* \* \* \* \*

Seven years later Madeline had long been a full-fledged Poor Clare, and one noted for holiness of life even in that community of model religious. Never had she forgotten to pray for the young brother whose demeanor had impressed her so strangely on the announcement of her own vocation. And Francis had in the main lived up to the hopes she entertained for him.

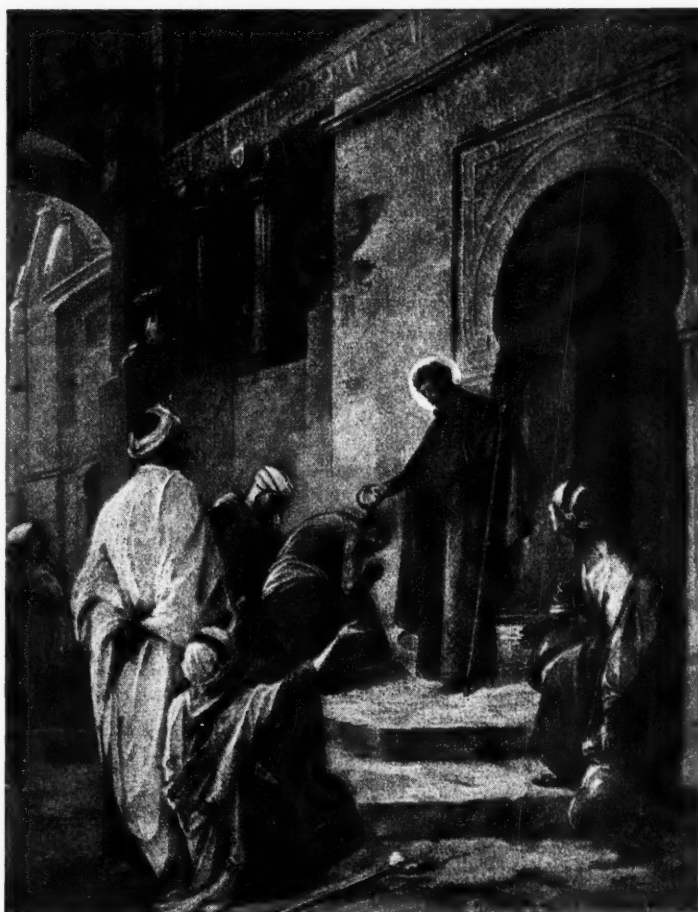
His twenty-first birthday found him a student at the University of Paris. In those days there were few seminaries; and students of all classes flocked to the universities, where they sometimes found—and sometimes lost—their vocations. Francis had seemed to have a vocation, and two years previous'y his mother had insisted that he be allowed to go and make the necessary studies. This had been done at a great sacrifice. The family fortunes were at a very low ebb. Much of their estates had been confiscated in the wars; and Michael, the oldest son, who ever since his father's death had been the head of the house, was hard put to it to keep up a semblance of solvency. Yet the

mother gained her point. Francis had a vocation, and Francis must study, no matter what the sacrifice.

At first all went well, but recently the situation had become disquieting. Times had grown increasingly hard, and the added expense more difficult to meet. On top of this there began to filter home an impression of Francis' lack of seriousness at the university. He was always a brilliant student, and left nothing to be desired in that respect; but he was apparently running with a gay crowd, and his appeals for money became more and more frequent. Finally, Michael and John felt it was time to call a halt.

"Mother," said Michael, "don't you think we will have to recall Francis? It's not certain that he will be a priest; in fact, from the rumors I hear about him, he seems to be heading just the other way. And it's almost impossible to meet the expense. Here we all are scraping desperately to hold together what is left of the estate, and hard put to it at times to keep the hands in the fields, or even to feed and clothe ourselves decently, while that young blade runs around Paris and keeps writing home for money. I think it would be better for him to come home and become a soldier like the rest of us."

"My son, it is not certain that Fran-



THE DREAM OF A BROTHER AND SISTER IN THEIR LOFTY SPANISH CASTLE CAME TRUE EVENTUALLY IN GOD'S VAST FIELD AFAR, FOR THE VOCATION THEY HAD VISIONED WAS THAT OF FRANCIS XAVIER

AND LEARN OF ME,



CATECHISTS OF THE MARYKNOLL WUCHOW FIELD IN KWANGSI PROVINCE, SOUTH CHINA, GATHER AT PINGNAM FOR A RETREAT PREACHED BY FR. BERNARD F. MEYER, OF DAVENPORT, IA., SUPERIOR OF THE MISSION, AND FR. LEI, A CHINESE PRIEST FROM CANTON. FR. MEYER CREDITS HIS NATIVE CATECHISTS WITH A LARGE SHARE IN THE REMARKABLE PROGRESS OF MISSION ACTIVITIES IN THE WUCHOW SECTOR

cis has no vocation," replied the gentle mother. "I still think he has one. Yet I am worried about the reports we hear of him. We are far from Paris, and it is hard to judge. But, of course, the money is a great difficulty. If we simply haven't got it, then I suppose we will have to think of bringing him home. Yet, it will break my heart al-

most. Isn't there some other way?"

"Well, I don't see any," returned Michael gloomily. "Of course, it's physically possible to get enough money for his bare expenses and keep him there, if you insist on it. Only, it's very hard—and the worst of it is, it seems useless. It may turn out to be simply throwing it away."



A MARYKNOLL ALTAR AT KOO PENG, THE OLDEST CHRISTIAN VILLAGE OF THE WUCHOW MISSION FIELD

The mother hesitated. Michael had all the reason on his side. And he had worked so hard and sacrificed so much to keep up the family that it did seem an imposition to ask him to do more. "Will my little Francis never be a priest after all?" she wondered. Suddenly a straw of an idea floated across her consciousness, and she clutched at it. It was a memory of Madeline on a sunny afternoon years before, telling of her own happiness in her heaven-sent vocation and then adding her conviction that a like grace was in store for her little brother.

She turned to Michael. "Well, my son, this is a matter we must not decide lightly. The question of a vocation to the priesthood affects who knows how many immortal souls," she said, unconsciously prophetic in the case of the smiling young son of hers whose conquests for Christ were later to prove as the sands of the sea in number. "In a matter of this kind, suppose we write first to your sister Madeline, and find out what she thinks. I am resigned to the will of God; let us only take all possible means to find it out. Madeline is a holy Sister, and it is only fitting that we consult her on this question. She may even have some special light from God."

"Why certainly, mother, anything you say," replied the excellent, but sorely tried, Michael. "It will give us more light to get Madeline's advice. I only want to do what is right. Let us see what Madeline says, and then decide."

Duly the letter went to the holy Poor Clare in her convent at Gandia. She did not answer the letter at once, however. She went to the chapel, and there spoke to God. And there, doubtless, God spoke to her. For she then sat down in haste and penned this answer: *I beseech you, do not take this step. On the contrary, provide for the studies of my brother Francis at any sacrifice. I am possessed of a certitude that he will become a great servant of God, and the instrument of salvation to many souls.*

The response was too categorical to fail to resolve Michael's doubts. The boy stayed at the university; a vocation was saved. And the dream—or perhaps it was the vision—of a brother

**BECAUSE I AM MEEK, AND HUMBLE OF HEART;**



and sister in their lofty Spanish Castle came true eventually in God's vast field afar, for the vocation was that of Francis Xavier.

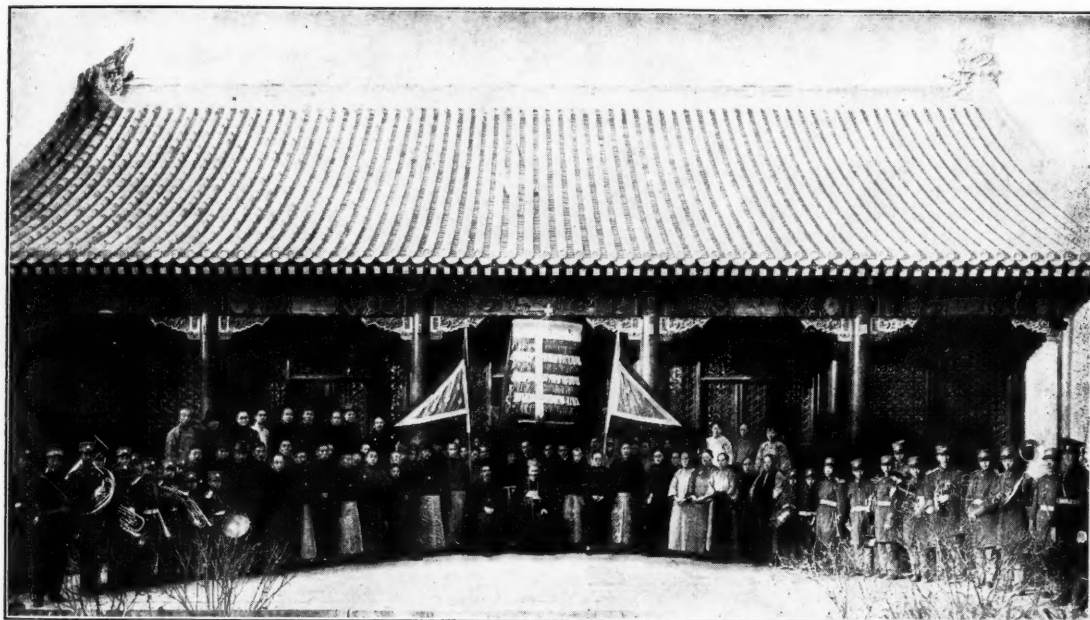
*Note—The letter written by Madeline from her convent at Gandia is authentic; every life of Saint Francis Xavier cites it.*

course at Pingnam under Father Lei, a Chinese priest from Canton; while the two Chinese Sisters from Canton have a class of women who are preparing to work among their own sex.

The good work of our catechists has also made itself felt in vocations to the priesthood and sisterhood. Due to the

candidates from Wuchow for the native sisterhood, went to Kongmoon to begin their course of training under the Maryknoll Sisters there.

The Sacred Congregation of Propaganda has recently placed in our charge a further block of mission territory, of which Kweilin is the principal city.



LAST NOVEMBER, ON THE OCCASION OF THE TENTH ANNIVERSARY OF THE ARRIVAL IN CHINA OF HIS EXCELLENCY, ARCHBISHOP COSTANTINI, THE COMMITTEE OF CATHOLIC ACTION PRESENTED THE APOSTOLIC DELEGATE WITH A "PARASOL OF TEN THOUSAND NAMES," WHICH APPEARS IN THE CENTER OF THIS PICTURE. IMMEDIATELY BEHIND ARCHBISHOP COSTANTINI IS MARYKNOLL'S FR. DIETZ WHO NOW, IN HIS CAPACITY OF MEMBER OF THE CHURCH'S SYNODAL COMMISSION IN CHINA, RESIDES AT THE APOSTOLIC DELEGATION IN PEKING

## The Past Year in the Maryknoll Wuchow Field

THE number of converts baptized during the year, though somewhat below last year's figures, was very encouraging and a fine tribute to those good friends who have made so many sacrifices to support our catechists. Nor is the smaller number of converts due to a falling off in interest; we have, in fact, more catechumens enrolled than ever before, but some of the catechists have had to be detailed for follow-up work among those already baptized.

To provide the increased number of catechists required, a group of promising young men are taking a training

large number of conversions during the past few years—bringing the number of Catholics from a bare 200 to well towards 2,000—there has been a steady increase in the Wuchow contingent at the Kongmoon seminary; in September eleven boys were added to the twenty-five previously enrolled.

In June eight young girls, the first

**MARYKNOLLERS** already benefit by one completed Burse in honor of the Provider of the Holy Family; but a *Saint Joseph Burse Number Two* is still rather far down on our list.

This new section is as large again as the Wuchow Mission; and, when sufficiently developed, will be erected into a separate mission field.

### Statistics of the Wuchow Mission

|                                   |           |
|-----------------------------------|-----------|
| Population (estimated)            | 3,000,000 |
| Catholics                         | 1,689     |
| Converts baptized                 | 315       |
| Catechumens                       | 1,225     |
| Stations with resident priest     | 6         |
| Out-stations (where Mass is said) | 65        |

### Statistics of the Kweilin Sector

|                                   |           |
|-----------------------------------|-----------|
| Population (estimated)            | 2,500,000 |
| Catholics                         | 410       |
| Converts baptized                 | 35        |
| Catechumens                       | 225       |
| Stations with resident priest     | 4         |
| Out-stations (where Mass is said) | 7         |

AND YOU SHALL FIND REST TO YOUR SOULS.

## Native Sisterhoods in the Making



Work is so fascinating to dream about or so difficult to engage in as one which sheds all its light in the future and casts all its shadows over the present. Today

the most important work of the Maryknoll Sisters in the Orient is of the "looking ahead" type. This is the training of native sisterhoods. To date there are four groups of native candidates under the direction of the Maryknoll Sisters, one of which has inaugurated its formal novitiate.

### In Kongmoon—

The Kongmoon Vicariate group holds the first place in seniority and in numbers. Bishop Walsh, their Ecclesiastical Superior and spiritual father, has drawn up a provisional rule for them. A half dozen years ago, the first little recruits from Kocho were brought to the Sisters' Center in Hong Kong. The establishment was begun with the number of three (familiar in the history of the Maryknoll Sisters, since their own congregation began just so); and the "principals" were Ileia, Fuk Wa, and Malia by name, with Sr. M. Imelda Sheridan, of Scranton, Pa., a pioneer Maryknoll Sister in China, guarding their first steps. Soon the group grew to seven, and Sister M. Patricia Coughlan, of Arlington, Mass., became their Directress.

These young aspirants divided their time between study, embroidery, the learning of the elements of the religious life, and household duties. Their period of probation is long, both because they come mostly from new Christian families, and because they must finish "Ko Tang" (the equivalent of second year high school) before they become postulants.

In 1931, Sister Patricia took the group down to their new home in Kongmoon, a busy town on the West River where Bishop Walsh has his headquarters. They arrived at the "Water Gate" City on December seventh. On December the eighth they sang a



AT FUSHUN, MANCHURIA  
Sister M. Eunice Tolan, of Boston, Mass., Superior of the Maryknoll Sisters' Fushun Convent, and a native Manchurian Sister

glad *Missa Cantata*; and, with the advent of Sister M. Lawrence Foley, of Fall River, Mass., released from her work at Yeungkong, Maryknoll's pioneer mission, the Immaculate Heart Novitiate became a reality. Some months later, Fr. Meyer, the Superior of the neighboring Maryknoll Wuchow mission field, sent several young aspirants to train with Bishop Walsh's postulants. The Immaculate Heart Novitiate will undoubtedly do much to make the "Water Gate" a Gate of

**WHAT am I doing this Lent for my own soul and for the glory of Christ's Kingdom?**

**The question is well worth asking, and it should be remembered that there is no love without sacrifice.**

Heaven for many souls in South China.

### The Hakka Group—

The second group draws its fourteen members from Monsignor Ford's Kaying Prefecture in South China; and, because of the unsettled condition of the Hakka country, they were sent to Hong Kong. They occupy the third floor of the Maryknoll *Holy Spirit School*, and are being trained by two Maryknoll Sisters, Sister M. Dolores Cruise, of Boston, Mass., and Sister Anthony Marie Unitas, of Pottsville, Pa. The Hakka candidates never mingle with the students of *Holy Spirit School*; they have their own entrance and chapel, and recreate in the school garden only when the students are absent.

They do not learn to speak English, as their work will be solely among their own people. They say a portion of the Office of the Blessed Virgin Mary in Chinese, and have spiritual reading and other prayers in common. They have a simple and beautiful way of making a meditation. A picture, usually one representing some event in the life of Christ, is shown to them. They consider it in silence and then meditate on it aloud; each one standing up in turn to tell how she has participated in the scene, and what she has gained in new thought, aspiration, and intention.

### Small Beginnings—

To find the other groups of this kind we have to take swift passage far north to Fushun, Manchuria, and Peng Yang, Korea. These little households are "brand new", the former having been founded in 1931, and the latter in 1932. The candidates, young in the religious life, are more willing than knowing.

These native Sisters in the making are the direct responsibility of their ecclesiastical superiors, no light one; and our Sisters to whose care they are confided are striving to lift the burden by finding a sponsor for each aspirant. One hundred dollars a year is needed for the sustenance of each of these future apostles to the mothers of China's teeming millions.

FOR MY YOKE IS SWEET AND MY BURDEN LIGHT.



# TO MARYKNOLL JUNIORS



## A Boomerang Plot

By Fr. Adolph Paschang, of Martinsburg, Mo., pastor of Kochoz, China



LOY HING was rich; his name had power; and he had several dutiful sons. Ordinarily this should satisfy any Chinese, but Lo Loy Hing wanted something else besides. He wanted the ruination of Ah-Wong Yee.

Like many other rich Chinese, Loy Hing attributed his good fortune to the fact that his grandfather's grave was on a lucky spot. According to the principles of geomancy—the science of lucky winds and waters—a grave thus fortunately located was certain to sprout forth much power, money, and male progeny.

Then he happened to lose money on several deals; not much, but enough to make him wonder why. When he discovered that Ah-Wong Yee had built his house below his grandfather's grave he knew what had interfered with the wind and the water. No wonder his luck had turned!

Ah-Wong Yee must move; he must be persuaded to move, paid to move, or forced to move. The last was the proper method for a man like Loy Hing to use. So he sent for Ah-Wong Yee, and told him that he must tear down his house, and set it up somewhere else. Of course, Ah-Wong Yee protested. He said he was sorry that Loy Hing thought the house interfered with his luck; but as for himself, he did not believe in such things, he was a Christian.

Loy Hing leaped from his chair and slapped the table, so that the teacups bounced and rolled. "You ignorant sweet potato! You tell me what is foolish! You get your old mud pigsty out of my way, or I'll have it wrecked!"

Ah-Wong Yee realized that he could expect a lot of trouble. Loy Hing usually got what he wanted. It might take a little while, but he got it.

Hitherto, Ah-Wong Yee had worked rice fields rented from Loy Hing. He soon found himself without fields to

work and had to scratch together the family rice doing odd jobs for his neighbors.

Suddenly one day Loy Hing had him arrested, and jailed. To the mandarin he presented a petition accusing Wong of being a Christian, and an upsetter of law and order. The catechist from the Mission had a convincing talk over the teacups with the mandarin, who reminded Loy Hing that there was no law against a man being a Christian, so he would have to find more serious charges.

Later, following a revolution in the government, the Communists began to grow in numbers and power. The government hunted them down relentlessly, and Loy Hing noted with satisfaction that shortly after capture they were escorted to a hill just outside the city, and left there quite dead. This action of the government showed Loy Hing a way to get rid of Ah-Wong Yee.

Ah-Wong Yee had always avoided Loy Hing after their first clash, and the latter never deigned to notice him; so he was surprised when Loy Hing called into a shop one day in the market town and gave him a package to

keep for him—until he should send for it. Ah-Wong Yee, thinking that this request for a little favor was the proud man's way of letting him know that he was no longer an enemy, took the rather bulky bundle home.

Several days passed, but Loy Hing did not send for his package. Wong began to think he had forgotten it, and that perhaps it would be well to bring it over to him. Then one day the catechist from the Mission came to his house. He noticed the package, and asked Wong what he had bought.

"Where would I get money to buy anything?" asked Wong. "That belongs to Loy Hing. He asked me to take it home, and keep it until he sent for it."

"He did? That's queer! What's in it?"

"I don't know."

The catechist proceeded to undo the wrappings of the parcel, and disclosed a variety of thin booklets and a sheaf of handbills. He glanced through several of them. As he read a page here and there, he muttered expressions of surprise.

"Say, do you know what this is? It's a lot of Communist propaganda literature for distribution!"



AH-WONG YEE WORKING IN THE RICE FIELDS

YOUR LENTEN MITE WILL HELP A MISSIONER



# TO MARYKNOLL JUNIORS



**DEAR JUNIORS:**

*March seems to be a bumper month for the missions. First of all—Lent begins—a time for special prayer and sacrifice, and then the Novena of Grace to St. Francis Xavier. Of course, no one could forget March seventeenth.*

*Did you ever stop to think what a wonderful missionary St. Patrick was? He so identified himself with his adopted country that we seldom think of him but as a son of that Isle. That's the sign of a good missionary, and Maryknollers today must do the same.*

*Let's all pray during Lent that Maryknollers may become other St. Patricks. Then the pagan Orient will become as Catholic as another Emerald Isle.*

*Yours for the missions,*

*Father Chin*

"What would Loy Hing be doing with such stuff? He's altogether against Communism."

"Yes, I know. And so is the government. You had better get rid of this stuff in a hurry. It's a trick! I'll take it along with me now, and see that Loy Hing gets his property."

He changed the shape and the wrappings of the package, and took it away.

After his plan had begun to work so well with the delivery of the package to Ah-Wong Yee, Loy Hing went to make a call on the mandarin. He tickled the gentleman's ears by generous praise of his official conduct, especially his zeal in stamping out Communism.

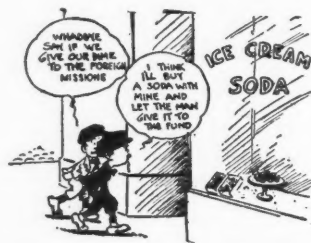
"Are there any Communists in your honorable neighborhood?" asked the mandarin.

"Yes, there is one, a stubborn, useless fellow, named Ah-Wong Yee."

"Very good! I will send some soldiers out to search his house tomorrow. May I bother you to show them the way?"

Next day Loy Hing led an officer and a dozen soldiers along the winding path to the hated house of Wong. In the sight of the house he pointed it out to them.

"You go ahead, and get him while I wait here. It will be better if he does



KEEP YOUR LENTEN MITE-BOX  
HANDY AND BE NOT LED INTO  
TEMPTATION

not know I had anything to do with this."

The soldiers went forward, leaving Loy Hing fanning himself in the shade of a banyan tree and eagerly waiting for them to come out with their prisoner in ropes. After what seemed to him an unnecessarily long time, they filed out of the house and came towards him. As they drew near, he was dismayed to see that they did not have Ah-Wong Yee.

"Very kind of you to bring us all the way out here for nothing," said the officer. "What's the idea? There's no sign that he's a Communist!"

"Did you search the place? Didn't you find any papers?"

"We did everything but dig up the floor and tear off the roof, and we found nothing but ragged clothes, and a few Christian religion books."

"That's strange!" muttered Loy Hing.

"Maybe," said the officer, "but a lot stranger that a man of your supposed intelligence should drag us all the way out here to be laughed at. We've walked a long way since breakfast, and it's a long walk back before supper."

"Oh," stammered Loy Hing. "Pardon me for forgetting. My house is only a short distance from here. Come with me, and have tea and lunch."

Somewhat mollified but still grumbling, the soldiers followed him to his house. In the reception room the first thing that Loy Hing saw was a bulky package on the tea table. He called a servant.

"What is this?" he asked.

"I don't know," said the boy. "Some fellow brought it here while you were away. He said it was yours, and that you would know what to do with it."

Loy Hing opened the package, but hastily pressed down the wrappings when he saw the contents. The officer's eyes were quicker than Loy Hing's hands.

"Ai ya! So many books!" he exclaimed. "Let's see what they are."

He reached under Loy Hing's arm, and drew a book from the bundle. He read the title, and reached for another. Loy Hing stood by, trembling, too frightened to object.

"Hmm! So! Well, Loy Hing, you took us to the right house this time," rasped the officer. "Plenty of evidence here. A whole stack of Communist propaganda literature. Get busy with your ropes here, men!"

"No, no, no! Those books are not mine!"

"Oh, they're not, hey? What are they doing in your house?"

"Didn't you hear the servant say that somebody left them here?"

"Yes, I did. And that somebody said you would know what to do with them. So you just come along to the mandarin, and explain to him why anybody should be bringing such books to your house. But I don't think he will listen

BRING SOME ABANDONED INFANT THE GRACE





# TO MARYKNOLL JUNIORS



**PRIZE** winners in the solving of the December puzzle are:

**First Prize:** Ernest Schaefer, Aurora, Ill.; **Second Prize:** Ruthie Walsh, Jamaica Plain, Mass.; **Third Prize:** Lillian C. Sperl, Hanska, Minn.

**Honorable Mention** was won by: Edward Sherwood, Bridgeport, Conn.; Isabelle Phelan, N. Andover, Mass.; and Mary McCarthy, Los Gatos, Calif.

## MISSION QUIZ

Johnny Junior has some nice prizes. Do you want one? Send in your answer as soon as you have decided what words complete the following statements.

1. St. Patrick lived in the ..... century.
2. In Japan St. Patrick's day is celebrated as .....
3. The Novena of Grace is made in honor of .....
4. Hong Kong is an ..... off the coast of China.
5. The Chinese call the priest ....

The correct words to be supplied in February's Quiz were:

1. St. Francis Xavier.
2. The Sacred Congregation of Propaganda.
3. Catechists.
4. China.
5. Maryknoll.

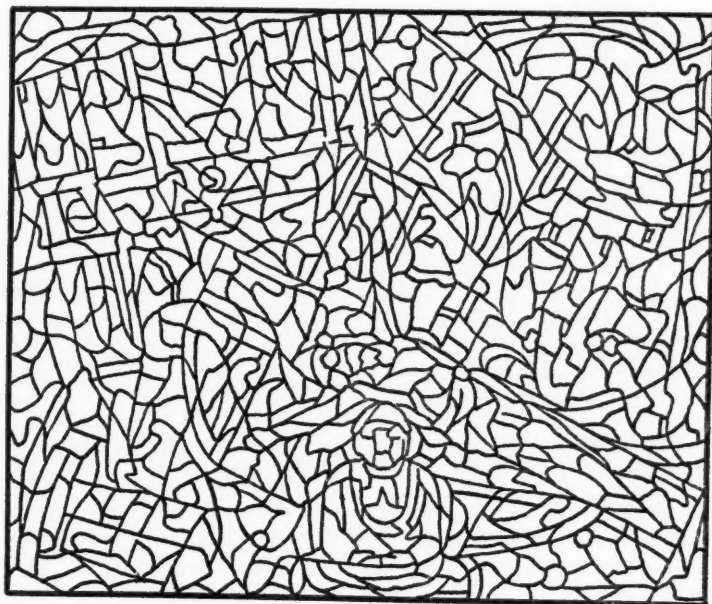
With the exception of St. Paul, no saint has done so much for the Catholic Church as St. Patrick, Apostle of Ireland.

—Cardinal Manning.

## Maryknoll Mission Movies



For information address:  
Mission Education Dept.  
Maryknoll, N. Y.



Five objects connected with the life of St. Francis Xavier are hidden here. Find them and send your solution with your name, address, and age to Fr. Chin.

## From Maryknoll Juniors

IT would hardly seem possible to add much to the joy of the first Christmas on the mission field. But one of our young priests in Manchuria did feel an added happiness last Christmas when he received a gift from a Junior who has joined the ranks of missionaries in heaven.

Her mother forwarded an offering from the Christmas Savings Bank which our Junior had been filling for her missionary friend in Manchuria.

A Junior with ambition—of the right kind—tells Father Chin:

School is coming along just fine, and I hope that in a few years I shall be able to enter the Vénard and prepare for the missions.

I am studying Latin very hard, because sometime, perhaps, I am going to write you a letter in Latin.

Another Junior, Charles Schattmann, of St. Joseph's Academy,

Wellesley Hills, Mass., received as a prize our latest book, *Father McShane of Maryknoll*. He writes:

I shall always remember that "Father McShane's influence lay in his example."

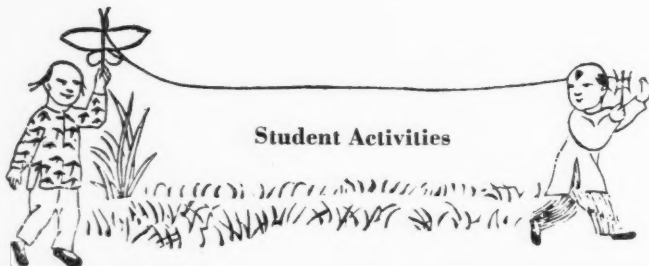
In our class we pray for the missions, contribute to the *Society for the Propagation of the Faith* and to the *Holy Childhood*, and subscribe to *THE FIELD AFAR*.

When the magazine arrives, we turn at once to the puzzle corner. It's great fun.

HERE'S what Mary C. Fox, of Saint John High School, Paterson, N. J., has to say about the Maryknoll life of Blessed Théophane Vénard:

I have just finished reading *A Modern Martyr*, and I am delighted with it. Give us more like it, Father Chin; it is well worth reading!

OF BAPTISM AND GLORIFY THE GOD MAN



Student Activities

## MARCH 17 IN JAPAN

**T**HREE hundred years after St. Francis Xavier and his successors had brought Christianity to Japan and thousands of Japanese had given their lives in cruel persecutions, three golden crosses on a church in Nagasaki attracted the attention of native Christians from Urakami.

In the sixteenth century priests had been banished by the emperor's edict: *So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan.*

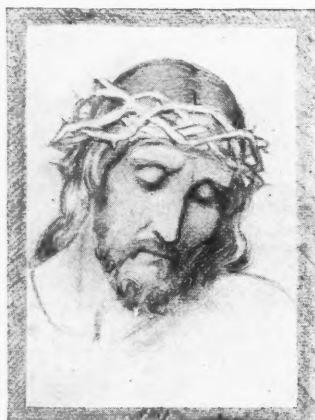
When the Japanese ports were again opened by a treaty negotiated by Commodore Perry, missionaries from the Paris Foreign Mission Society built churches for foreigners in Yokohama, Nagasaki, and Hakodate. It was the one in Nagasaki which attracted the native Christians.

On March 17, 1865, fifteen of these Christians came to the pastor, Father Petitjean, and asked questions about the Lord Jesus, the Blessed Virgin Mary, and the "Great Chief at Rome". Then kneeling at his feet they said, "The hearts of all of us here do not differ from yours. At home everyone is the same as we are." They and some ten thousand other natives had kept the Faith, unaided by the ministrations of the Church.

Since then Saint Patrick's Day has been celebrated as the *Feast of the Finding of the Church* in Japan.



**MAKE** plans early so that your Lent may be profitable for souls!



Drawn by Louis Chang, a Korean  
"—and they placed on His head a crown of thorns."

O thorny wood, well mayest thou weep  
Those bloody tears of woe!  
Thou'st stolen Heaven's sacred gems,  
Thou'rt crimsoned with their glow.  
Repent thou of the rubies  
Thou wearest, knavish crown;  
Unworthy thou of Beauty's brow,  
Dark wooden-neededled frown.  
They're dropping, flowing from thy grasp,  
They're streaming from His head;  
The rubies thou hast stolen—  
They stain His robes wine-red.  
Thou'st bartered His crown jewels for souls,  
Naught else would Love bestow.  
O thorny wood, well mayest thou weep  
Those bloody tears of woe!

—M.L.M.

## MISSION PUBLICATIONS

**T**HE crusaders of St. Lawrence College, Mt. Calvary, Wis., have some live wire mission publications. Copies of THE MISSION MIKE, THE FIDELIS OBSERVER, and MISSION OUTLOOK keep us in touch with their mission doings.

The grand totals on their prayer drives are staggering. Paganism in the Orient must have received a terrible jolt when they were recorded.

The depression hasn't stopped their financial activities, THE FIDELIS OBSERVER says:

The sophomores are becoming regular globetrotters for photos. The Freshmen have disposed of a few hundred "Whoopies" and "Dixies" in the Ice Cream line. Although the clothes pressing business seemed rather poor in the beginning, a bright future gleamed up when the prices were slashed by the officials of the Fourth Class. The Third Academic Bootblacks are going strong with "The worse the shoe, the better the shine", as their depression slogan. The Second Class Cookie Venders give more than usual for the money and thus assure good sales. The First Class has sent forth the shrill cry, "Stamps, stamps, and more stamps—for the Missions."

"Ora et labora" is their slogan.

Is your Mission Unit doing as much? Why not?

## LENTEN MITES

Last Lent St. Joseph's School, in Lancaster, Pa., helped Father Bridge in Manchuria.

A mite box was passed around each Friday. When a dollar was collected the class artist painted a rose on their Lenten poster among the thorns on our Lord's Head.

The poster, together with their offering, was then sent to Father Bridge. Great was his appreciation of the lovely thought and the helpful donation.



WHO DIED THAT ALL MIGHT BE SAVED.



Maryknoll Sponsors

THOUGH showers might seem more fitting in April, yet we have many to record for the winter months—not of raindrops, however, but of sundry and useful things for the missions and the Home Knoll.

We are indebted for these gifts to: the *Saint Joseph Maria Circle*, Pawtucket, R. I.; the *Good Shepherd Circle*, Chelsea, Mass.; the *Mary Ann Circle*, Lafayette, Ind.; the *Bernadette of Lourdes Circle*, Minneapolis, Minn.; and the *Little Flower Circle*, Whitestone, N. Y.

From the members of the *Saint Paul Circle*, Milwaukee, Wis., came a donation of fine strong sheets—an ever needed commodity; to which they added a money gift for any need. We are grateful.

We also thank the members of the *Mary Circle*, Bloomfield, N. J., for a stringless gift.

On the feast of the Immaculate Conception, the members of the *Mother of Perpetual Help Circle*, Brooklyn, showed their love for Our Lady by giving a shower in her honor.

It was a Baby Shower for a mission crèche in a far-away land, where some of Our Lady's missionaries are sheltering little souls that now belong to her. These happen to be little yellow babies—but yellow, or brown, or black, or white—there is room for them all beneath her mantle of blue.

And such lovely things as came to us! Everything from tiny safety pins to a most beautiful baptismal "trousseau"! And who can say that Our Lady herself didn't bless these gifts?

A group of mission helpers in Detroit, Mich.—the *Saint Francis Xavier*

*Circle*—are sponsoring one of our missionaries in Korea. We are again the recipients of a check from them for this good purpose.

The members of the *Saint Aloysius*



MARYKNOLL-IN-KOREA. WHERE CLUBS CALL FOR THE FORMATION OF CIRCLES

*These Circles work hard, using their clubs as ironing sticks for the week's wash; but they would find it difficult indeed to surpass the record of various Maryknoll Circles for generous and tireless activity*

*Circle*, of New York City, had their annual Communion Breakfast in January; at which a Maryknoll priest was asked to speak.

These mission lovers are tried and true friends of Maryknoll, and have continued loyally to help us during this difficult depression period.

## TWO TITLES FOR YOUR WILL

**Catholic Foreign Mission Society of America, Incorporated.**

**Foreign Mission Sisters of St. Dominic, Incorporated.**

**Give both to your lawyer.**

A check for seventy-five dollars for native seminarian support made its welcome appearance recently from the *Mary Ann Circle*, Lafayette, Indiana.

In spite of many duties, the nurses at St. Francis Hospital, Hartford, Conn., find time to think of Maryknoll's missions. Their latest contribution was a large supply of baby food, which will soon be put to good use in one of our dispensaries or orphanages.

The Circle Director marvels at the energy and zeal of those "wonder workers" in Worcester, Mass., the members of the *Théophane Vénard Circle*.

Not long ago we told about their rummage sale, which had followed several card parties. Recently they sent us Mass stipends sufficient to cover every day of the month. And, besides this, they report a successful food sale!

## IN THANKSGIVING

ENCLOSED please find an offering in thanksgiving for the stopping of a nasal hemorrhage which threatened my mother's life.

Twenty-five dollars of the offering is for Masses for the Souls in Purgatory, and in honor of the Sacred Heart, our Blessed Mother, Saints Joseph, Jude, Anthony, Francis Xavier, the Little Flower, and Bl. Théophane Vénard.

Eighty dollars is a stringless donation towards your mission work, given also in honor of the Sacred Heart and of the above-mentioned saints.

—Wilkes-Barre, Pa.

## OUR CO-WORKERS

I AM sending a subscription to that wonderful magazine, *THE FIELD AFAR*, as a Christmas gift to a friend.

—Los Angeles, Calif.

Thank you for the calendar. Maryknoll's calendar is always a favorite, and I keep it on my desk.

—Concord, Mass.

Thank you very much for the prompt payment of my annuity interest. I wish I could tell the whole world what a feeling of security it gives once one has adopted this plan.

—New York, N. Y.

BEHOLD I STAND AT THE GATE AND KNOCK.

## Benefactors and Our Gratitude



ARTICLE 27 OF THE MARYKNOLL CONSTITUTIONS READS: "ONCE A WEEK, HABITUALLY ON FRIDAY, EVERY PRIEST OF THE SOCIETY SHALL OFFER HIS MASS, AND THE MEMBERS SHALL MAKE REMEMBRANCES IN THEIR HOLY COMMUNIONS AND ROSARIES, FOR THE MEMBERS AND BENEFACTORS OF THE SOCIETY, LIVING AND DEAD"

AS we write there lies before us a list of gifts received during the past month; and, although we have said our "thank you" to the benefactors who were so thoughtful of Christ's interests in foreign lands, it will not be too late to add another word of gratitude.

In the course of the month three new *Native Student Burses* were founded by friends in Boston, Mass., and St. Louis, Mo. These are the *Bishop Walsh*, the *St. Columbière, S.J.*, and the *Curé of Ars Native Student Burses*. The interest derived from each of them will enable our missionaries to keep a Chinese aspirant to the priesthood at a seminary in China.

Generous provision for a year's *Support of a Chinese Seminarian* was also made by a benefactor in Hoboken, N. J.

Real life savers in the form of *Stringless Gifts* came from mission-lovers in New York City; Laconia, N. H.; Scranton, Pa.; Boston, Mass.; Brooklyn, N. Y.; Springfield, Mass.; and Ware, Mass.

The opening of the new *Maryknoll House of Studies*, in Bedford, Mass.,

was the occasion of striking manifestations of apostolic generosity on the part of priest friends in various sections of Massachusetts.

Gifts for our *Missions* and for several *Maryknoll Missioners* came from benefactors in Hawthorne, N. Y.; St. Louis, Mo.; Boston, Mass.; Cumberland, Md.; and Erie, Pa.

Two hundred days' *Support of a Maryknoll Missioner* were provided for by a gift from Stamford, Conn.

Since our last issue went to press we have been notified of a remembrance of Maryknoll in ten *Wills*, and legacies in favor of our mission work have been received from eight others.

## PERPETUAL ASSOCIATES

**Living:** Reverend Friends, 2; T. J. T.; S. L. K.; J. K. and Relatives; C. McG.; G. E. F.; E. T. McA.; A. S.; M. H.; A. M. M.; A. R.; C. A. K.; M. A. R. and Relatives; S. D. and Relatives; Mrs. W. F. G. and Relatives; Mr. and Mrs. J. A. and Relatives; J. K. and Relatives; Relatives of M. H.; M. B.; M. J. S.; H. A. K. and

Relatives; Mrs. M. T. and Relatives; M. McC. and Relatives; Mrs. O. S.; Mrs. D. and Relatives.

**Deceased:** Joseph H. Liebl and Relatives; Peter McQuaid and Relatives; Robert L. Donahue and Relatives; Bridget Monahan; James P. Powers; Frederick and Maria E. Freeman; Mary McGovern; Stella Sweeney; Jennie Oehlert; Mr. and Mrs. Francis J. Gallagher.

## ET LUX PERPETUA LUCEAT EIS

WE ask prayers for the repose of the soul of the Most Rev. Edward John O'Dea, Bishop of Seattle, and for the following deceased friends of the mission cause:

V. Rev. F. J. McShane, O. S. A.; Rev. E. M. Hayden; Rev. M. P. Gallagher; Rev. James J. Quinn; Rev. J. M. Hedderman; Sr. M. Paula Cobey; Sr. M. Gertrude; Sr. M. Genevieve Reagan; J. W. Stallard; W. M. Hageman; Josephine Geiger; James Lawlor; Mrs. J. Argus; Mrs. Mary Winslow; John D. Yarno; Annie C. McNeil; Mrs. John McLellan; Rose Wilmot; Mrs. Genevieve Curtaz; Catherine T. McCaffrey; Mary O'Donnell; Margaret Kehoe; Francis Paul Schmehl and parents; Mrs. Susan Hillhouse; Wm. Delehanty; James Fleming; Mrs. J. P. Agnew; Thomas Haverty; Bridget O'Connor; Agnes Morrill; Mrs. Theresa Cobden; Margaret Hennerly; Mrs. Catherine E. Bennett; Michael J. Murray; E. J. Kelly; James W. Trant; Mrs. Katherine O'Brien; Gertrude A. Donovan; Mrs. Anna Walsh; Mrs. Nellie Punch; Margaret J. Burns; Mary Phelan; Sarah A. Higgins; Mrs. Margaret McMorrow; Margaret Fitzgerald; Catherine McCart; E. F. Eagar; Mr. and Mrs. Gallivan; Mrs. J. C. Cain; Patrick Cashman; Anna Cunningham; Ellen Doyle; W. E. Purcell; Mrs. Hannah Sellman; Mrs. Mary E. Sullivan; Mrs. Schoenthal; Mrs. Verhoeven; Hattie Verhoeven; Michael O'Hare; Mary Murphy; James B. Murphy; Clara M. Wittry; E. Cahill; Henry Brooks; Mrs. Niehaus; Dr. H. J. Coyle; James Reddington; Mrs. Jane Kleiser; Lucy Ray; Margaret Burke; Elizabeth Haelelein; Mrs. Wm. Harwood; Bridget Brennan; Michael Brennan; Michael Veale; J. P. Powers;

**S**TINGLESS," says Johnny Lee, lifting his arms heavenwards for greater emphasis, "Stingless, why does the *Shan Foo* (Spiritual Father) always talk about Stingless?"

"I've told you a hundred times rather than once, Johnny, that it's *Stringless*, not *Stingless*," answers Father Tim.

"And yet," he continues, "You may not be so far wrong, after all, old friend. A *Stringless Gift is Stingless*, because it does not bring with it the disappointment of not being able to use it to relieve the most urgent need. So, have it your own way, Johnny, and pray hard for another *Stingless Gift*."

IF ANY MAN SHALL HEAR MY VOICE AND OPEN



Henry C. Murphy; Eliza Leddy; Mrs. J. B. Magaldi; Nellie Horrigan; John A. Doyle; Elizabeth Regan; Ellen Reilly; F. H. Driscoll; Maria Sheridan; Martha E. Feind; Mrs. J. M. Regan; Mrs. Frank Flaherty; Wm. Sullivan; Mary Wearing Seymour; Mary A. Kelly; Patrick V. A. Doherty; Thomas Waldron; Rosa A. Brazzell; Mrs. Mary McGovern; Edward Dormedy; Dennis McDevitt; Helen Dempsey; Mrs. Jas. Mellon; Mrs. Mary Sisler; Mrs. B. R. Lynn; Mary Elizabeth Kearney; Mary E. Cannon; Mrs. W. G. Steel; John A. Weinright; and Mrs. K. Maher.

### Thirty Pieces of Silver

IN the past several years we have made a Lenten Appeal for thirty pieces of silver, as an atonement offering.

The treason of the unfortunate Judas has always saddened Christian hearts. That any man could betray his friend for thirty bits of silver is hard to understand. That one who followed Jesus and knew Him intimately, as Judas did, could have done what he did is almost unbelievable.

The thought of this ingratitude and of its result is a stimulus to the charity of all who love the thorn-crowned Christ.

### STUDENT BURSES

A bursar is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary, or at one of its Preparatory Colleges in the United States.

### FOR THE MAJOR SEMINARY

(\$5,000 each)

|                                       |          |
|---------------------------------------|----------|
| <b>ST. FRANCIS OF ASSISI</b>          |          |
| BURSE, No. 1.....                     | 4,500.00 |
| Michael J. Egan Memorial Burse.....   | 4,200.00 |
| St. Anne Burse.....                   | 4,123.83 |
| St. Anthony Burse.....                | 4,061.13 |
| Kate McLaughlin Memorial Burse.....   | 4,050.00 |
| S. & E. W. Burse.....                 | 4,000.00 |
| St. Vincent de Paul Burse, No. 2..... | 3,947.05 |
| Curé of Ars Burse.....                | 3,688.59 |
| Dunwoody Seminary Burse.....          | 3,000.00 |
| N. M. Burse.....                      | 2,854.30 |
| Pius X Burse.....                     | 2,851.00 |
| Bishop Molloy Burse.....              | 2,800.25 |
| Byrne Memorial Burse.....             | 2,761.85 |
| Holy Child Jesus Burse.....           | 2,548.50 |
| Marywood College Burse.....           | 2,502.00 |
| St. Michael Burse.....                | 2,261.10 |
| Our Lady of Mt. Carmel Burse.....     | 2,248.63 |
| Our Lady of Lourdes Burse.....        |          |

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Translated from the French of  
LOUIS BERTRAND

(Member of the French Academy)

By

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(\$5,000 each)

|  |                 |
|--|-----------------|
| <b>IN HONOR OF THE SACRED HEARTS OF JESUS, MARY, AND JOSEPH BURSE.....</b> | <b>4,802.00</b> |
| Sacred Heart of Jesus Burse (Reserved).....                                | 4,500.00        |
| "C" Burse II.....  | 1,851.60        |
| Bl. Théophane Vénard Burse.....  | 1,727.80        |
| Rt. Rev. Michael J. Hoban Memorial Burse.....                              | 1,232.00        |
| Bl. Virgin Mary Sodality Burse.....  | 1,000.00        |
| Our Lady's Circle Burse (Los Altos).....                                   | 700.00          |
| St. Michael Burse.....   | 606.32          |
| St. Aloysius Burse.....  | 687.10          |
| Archbishop Hanna Burse (Los Altos).....                                    | 444.95          |
| St. Philomena Burse.....   | 215.00          |
| Ven. Philippine Duchesne Burse.....  | 136.30          |
| Holy Ghost Burse.....  | 133.00          |
| Immaculate Conception Burse.....   | 119.00          |
| St. Margaret Mary Burse.....   | 113.00          |

†On hand, but not available, as at present interest goes to donor.

### NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

|  |                 |
|--|-----------------|
| <b>BLESSED SACRAMENT BURSE</b>         | <b>1,300.50</b> |
| SS. Ann and John Burse.....            | 1,300.00        |
| Little Flower Burse.....               | 1,251.28        |
| Our Lady of Lourdes Burse.....         | 1,218.00        |
| St. Ambrose Burse.....                 | 1,100.00        |
| Mater Admirabilis Burse.....           | 1,083.00        |
| Souls in Purgatory Burse.....          | 1,076.50        |
| Mary Mother of God Burse.....          | 808.13          |
| Christ the King Burse, No. 2.....      | 702.00          |
| McQuillen-Blumer Memorial Burse.....   | 500.00          |
| Maryknoll Academia Burse.....          | 301.60          |
| St. Patrick Burse.....                 | 254.00          |
| Sacred Heart of Jesus—F. W. Burse..... | 200.00          |

### BOOKS RECEIVED

#### Catholic Mission Theory—

A translation from the German of Joseph Schmidlin, D.D. Published by the Mission Press, S.V.D., Techny, Ill. **Dominican Calendar of Feasts and Indulgences, 1933—** Published by Dominicana, 487 Michigan Ave., N.E., Washington, D. C. Ten cents each.

#### Voodooes and Obeahs—

By Joseph J. Williams, S.J. Published by Lincoln MacVeagh, The Dial Press, Inc., 152 W. 13th St., New York, N. Y. Price, \$3.00.

#### Chinese Martyrs of Today—

By Frederick M. Lynk, S.V.D. Published by the Mission Press, S.V.D., Techny, Ill. Price, 10¢.

#### The Parish Visitor Missionary—

By Mother Mary Teresa Tallon. Published by the Parish Visitors of Mary Immaculate. Single copy, \$1.

TO ME THE DOOR, I WILL COME IN TO HIM.

## FOR THIRTY PIECES OF SILVER



**F**OR thirty pieces of silver  
Judas betrayed the best  
Friend the world has ever  
known. Are you seeking a  
means to make reparation  
to your Divine Friend dur-  
ing this season of Lent?

Why not contribute  
thirty pieces of silver to-  
wards the support of a Mary-  
knoll missionary in the  
Orient? You will thereby  
co-operate in the saving of  
souls for whose redemption

Christ suffered His Betrayal, His bitter Passion, and His Death on the Cross.

## To Preach Christ Crucified

**I**N Maryknoll's five mission  
seventeen million pagans who do  
suffered and died for their re-  
them Christ Crucified, the one  
knoll missionaries must have the  
what are one hundred and  
so many millions?

Has your city or state a  
Orient? There is no better way  
the sum necessary for the salary of a native catechist.

In the Maryknoll Missions of China, the wages of a catechist are fifteen dollars a month. In Korea, where living expenses are higher, twenty dollars a month is required.



fields of the Orient there are over  
not know that the Son of God  
demption. In order to preach to  
hundred and twenty-six Mary-  
assistance of native catechists, for  
twenty-six when compared with

Maryknoll representative in the  
to assist him than by sending him

*Spend a Week-End at*



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 Chapel . . . . . Daily Mass

Sister Directress—BETHANY HOUSE  
 Maryknoll, New York

### A REPRESENTATIVE WILL

**I**S your will representative of your life as a Catholic? If so, it contains the name of some Church activity. The present Holy Father has emphasized the fact that the most vital activity of the Church of Christ is mission work.

Should you wish to remember in your will Maryknoll, the American Society for foreign missions, our legal title is:

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**C**HINA will be converted through the Chinese—\$100. a year pays the expenses of a Chinese seminarian in one of our mission fields. Educating priests is charity of the eternal kind.



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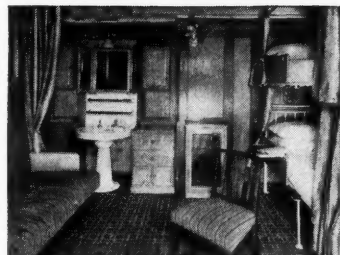
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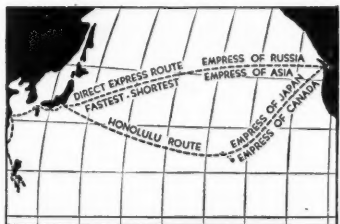
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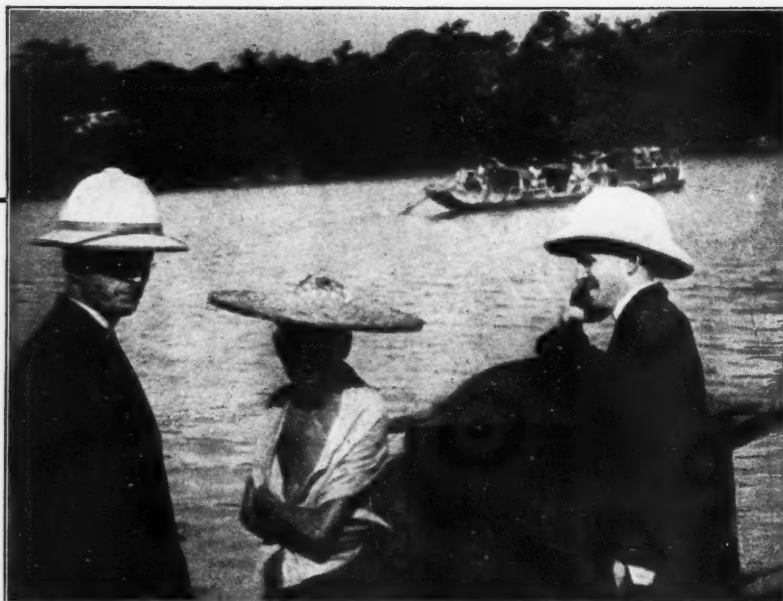
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"The story of the early days of Maryknoll (Father McShane was the first to be ordained for the Society) recalls vividly the Seminary before it was housed in its present quarters. Then the scene shifts to China; and, although the Vicar Apostolic disclaims both ability and intention to write a book on China, he certainly has visualized for the least imaginative of us the scenes, sounds, and smells (can a smell be visualized?) that greeted the young missionary and abode with him till the end.

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